

REASONS 16.

against the
INDEPENDANT
GOVERNMENT

of Particular

CONGREGATIONS:

As also against the Toleration
of such Churches to be erected
in this K. J. N. G. D. O. M. E.

Together with an Answer to such Reasons
as are commonly alledged for such a Toleration.

*Presented in all humility to the Honourable House
of Commons, now Assembled in Parliament.*

By THO. EDWARDS, Minister of the Gospel.

1 Cor. 12. 21.

*And the eye cannot say unto the hand, I have no need of thee, nor againe the head
to the fette, I have no need of you.*

Rom. 16. 17.

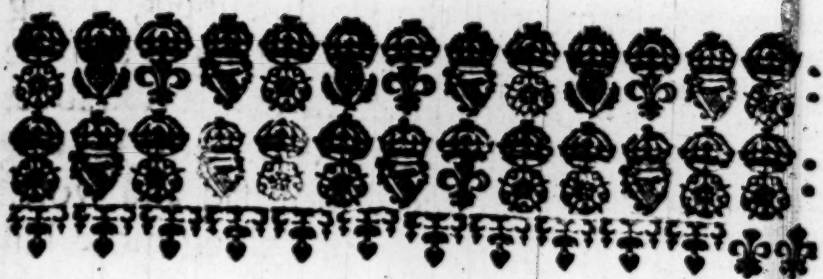
*Now I beseech you Brethren marke them which cause divisions and offences contra-
ry to the Doctrine which you have learned, and avoid them.*

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1641.





TO THE
HONORABLE
THE
KNIGHTS, CITIZENS,
and BVRGESSES
Of the Commons House
OF
PARLIAMENT.

Is not unknowne to You,
Right Noble and Worthy Sen-
ators, that the Great and Pre-
sent Controversie of these
Times is about the Church
and Church Government. In
the dayes of *Luther, Zuingli-*
us, Calvin, Bucer, and the rest of those Wor-
thies, the controversie of that age, was concer-
ning

The Epistle Dedicatory.

ning the Sacrament of the Lords Supper, being generally stiled *Bellum Sacramentarium*, and the Sacramentary Controversie, the contention about it (even amongst the Servants of God) being so sharpe, that it produced most sad and wofull effects. There was not any one thing more hindered the cause of God, or the free passage of the Word, or the progresse of the worke of God begun in the Church then this. This weakened and wounded the Protestant party, their weapons being turned each against other, this made them a gratefull spectacle to their enemies, this strengthened the Popish side, they placing more confidence in their cause by these differences than in all other wayes besides. This Sacramentarie controversie kindled such a fire in many Reformed Churches, that it even burnt them up, and turned them much aside from that true edification which is in Christ, and in the practise of godlinesse: And hath proved such a lasting fire, that it is not quenched till this day (although those Churches have had sword, famine, and Pestilence, to put it out.) Now in our dayes in this Kingdome, the chiefe question is about the Church and the discipline of the Church, and our Controversie may fitly be tearmed the Disciplinary Controversie, which however it differs from the Sacramentary in the subject matter, yet it is too like it in the manner, & way of it, being likely to bring forth as sad births and fruites as did that? What? Is it not so, that we do see already (that I may speake with *Hierome*) that our differences about the Church and

Melch. Adam.
vita Oecolamp.
pag. 53.

Melch. Adam
vit Bucer p.

213.

Melch. Ad. vit
Tosar pag. 702.

Melch. Ad vita
B. ent. pag 441.

Quid? nonne
vident dissidia
nostra esse ami-
corum dispen-
dia, hostium
compendia, &
publica iure di-
vine incendia.

The Epistle Dedicatory.

and Discipline are the losse of friends, the gaine of enemies, and the publicke flames of Divine wrath? The great differences in this Kingdome about the Church and Discipline, are one of the saddest and greatest symptomes of Gods displeasure against us. These contentions and opinions make us forget the proper causes of God, and that maine building up of one another, which is in faith and love, so craftily doth that old Serpent know how to delude our ignorance; (as *Iudas* speakes upon a like case.) Oh there is such a fire kindled in this Kingdome about these points that unlesse the Lord looke downe from Heaven, and graciously be pleased to quench it timely, it may hazzard the burning and consuming all. Now it is the duty of all the Sonnes of *Sion* to endeavour in their places, the putting out this fire, before it goe too farre, as by pouring out buckets of teares and prayers before the Lord, so by all other good wayes, but especially of the Ministers of the Gospell by all meane both by themselves and by stirring up of others to doe it. The serious consideration of which hath stirred up in me strong resolutions, to lay out my selfe (according to that measure of the gift of Christ bestowed upon me) for the healing of this schisme, and quenching this fire. Now the first borne of this kind (though not the first conceived) is this present Treatise against *Independant Government*, and the *Toleration* of it, which I here humbly present to this Honourable House, submitting it to your grave Judgements, and serious Considerations.

*Johnus Episcopus.
Epist. Iud. Hof.*

*Adversus eterne
sic ardeant
d accipimus
ne nostram
illudere.*

The Epistle Dedicatory.

tions, humbly desiring your Acceptance of it: Now the Reasons moving me to take this boldnesse, to Dedicate this Booke to your Honours, are these. First, that great and generall liberty you grant of free accessse to your Honourable House, unto all rankes of persons, in this Kingdome, both by Petitions and Bookes. Secondly, that hereby I might take an occasion to testifie my humble duty and thankfullnesse unto, together with my high thoughts and estimation of this Honourable House for all the Indefatigable paines and care bestowed on the Publicke; Seeing that by You (under God, and the Kings most Excellent Majesty) I, and hundreds of my Brethren, enjoy so great quietnesse and freedome in our Ministeries, Estates, Persons, (after so great a storme) and that very worthy deeds are done, both to us, and to this Nation by your Providence, we accept it alwayes, and in all places, most Noble Patrons, with all thankfullnesse, and here I offer to you the first fruites of my labours, as a lasting Monument of Gratitude. Thirdly, that by presenting it to You, both my selfe and Booke might here take Sanctuary, and have your Protection against the many Calumnies and Reproaches which will be cast upon us from that spirit of Separation. Neither flye I to this Honourable House, as if I were conscious to my selfe of any crimes or just grounds of such revilings (for had I not Innocency and Integrity in my actions, and intentions, I durst not present this Booke to this Just and Honourable House, as knowing well
you

The Epistle Dedicatory.

you are a refuge onely for Innocent and oppressed persons, and persons who seeke the Publicke good) Or, as if I were not fore-armed to beare them; I know whom I serve in this worke, and that therefore, whoever doth willingly detract from my name, doth but adde to my reward; know also tis a Royall priviledge for a man to beare ill when he hath done well, and I have long agoe given my backe to the smiters, and by the grace of Christ hope to beare all calumnies with much quietnesse of spirit, having in part learned that lesson to goe through bad report (even amongst good men) as well as amongst evill men, and to be counted an enemy (as *Paul* was) for telling the Truth; but I therefore present it to your Honours, and put it under your shadow, that for your Counterance and Acceptance of it (according as you finde it) may counter-balance and weigh downe with all sorts of men, the calumnies and censures cast upon it, to hinder that good intended by it, and may the more commend the Worke to make it take with many for their satisfaction. Fourthly, I take this boldnesse, that for I might have an opportunity, to move and stirre you up, most Noble Worthies, to put to your hands for the carely and timely compounding of this great Controversie about the Church, and Church Government: When fires are begun in great Cities and Townes, or Tumults raised, the Fathers of Families, and the Citizens run to the Magistrates and Governours to acquaint them with the case, and to desire their helpe, who ha-

ving

*Quisquis colens
devari fama
mea, isse nolens
addit mercedi
mea. Augustinus
Regium est ma-
le audire cum
bene feceris.*

The Epistle Dedicatory.

ving power to command both Men, Armes, Waters, Engines, buckets from every quarter, the fire is quickly out, and the peace terled. Now be pleased to suffer me to mind you of that which few or none doe, namely of our danger from errors on the right hand, the growing and spreading evill of this present time. Every one minds you by Petitions, Sermons, Bookes, concerning the Reformation of this Church, in Government, Ministry, Ceremonies, and worship; and God forbid that a word should ever fall from my mouth, or my pen draw a line, to call you off from it. Go on strongly and fully in the worke of Reformation to purge this Church thorowly, and purely to take away all our drosse and tinne; cast out of the way all stumbling blocks, & gather out all things that offend, let nothing be left to hurt or to destroy in Gods holy mountaine; Break downe all Images and Crucifixes, throw downe all Altars, remove the High Places, breake to peeces the brazen Serpents, which have beene so abused to Idolatry and superstition, put out the unpreaching and scandalous Ministers, take a course for setting up good Pastors and Ministers in every Congregation, and in your great Wisdomes, and zeale be pleased to consider of wayes to provide oyle for all the Lampes of the Sanctuary; Go on Comfortably (for God is with you, and the Ministers with sounding Trumpets of Ministry of Word and Prayer; and the people of God with you, covering you all over with earnest prayers, and and teares, as also with praises to God
for

The Epistle Dedicatory.

for you) and be pleased to remember not to doe the worke of God by halves, or negligently. Perfect and thorow Reformation, will be your praise both with God and all good men, at home and abroad; and your zeale may provoke other Kingdomes, and States, and many will arise up and call you blessed, for the good Pastors, and pure Ordinances that they shall enjoy. Tis the blemish of some of the good Kings that were reformers, as *Asa* and *Iehosaphat*; But nevertheless the high places were not taken away. It was the praise of other Kings, that they were taken away, as of King *Hezekiah*. Perfect Reformation takes away all possibility and hopes from men, of bringing things backe againe; but an imperfect leaves both a ground-worke, and faire possibility upon any advantage or opportunity to returne. *Theodoret* in his *Eccle. historie* relates that *Theodosius* that most faithfull Emperor, being fully set to overthrow the errors of the Gentiles, he made Lawes, by which he commanded that the Temples of the Images should be puld downe. *Constantine* the great, with some other Emperours, who succeeded *Constantine*, forbad all Sacrifices and worships to the heathen gods, and their Images, and forbad any to come to their temples, but they did not demolish the temples & places wherein they were worshipped; so that *Julian* and *Valens*, Emperours who came after, did renew the impiety of the Gentiles, so that fire was kindled againe upon the Altars, and Sacrifices were offered to the Images: All which things when *Theo-*

*

dosius

2 King. c. ult. v.
43.

2 Chron. 15.

v. 17.

2 King 18. v. 4.

Theod. hist. Eccle. l. 5. cap. 20.

The Epistle Dedicatory.

*Diruendi sunt
etiam ipsi cico-
niarum nudi ne
redeant.
Lazarus in Deuter.*

desus understood for certaine, hee did not onely shut up the Idols houses, forbidding all to come to the Temples, but he did extirpate them by the rootes, and tooke care to have them buried in eternall oblivion. It was the saying of *Zisca* the famous leader of the *Thaborites*, That the very nests of the Storkes are to be puld downe, lest they returne againe. And may it please this Honorable House to purge us thoroughly, and the rather for this, because the more perfect our Reformation is, according to the will of God, you shall by this lay the better and surer groundworke, for healing and composing the great schisme, and divisions risen about the Church, and Church Government. But amidst all your care and paines in this kinde, I beseech you cast an eye upon the errors and evils of the other hand, as Anabaptisme, Brownisme, &c. and be pleased to take into your serious considerations the meanes and wayes how to hinder their growth, and so much the rather, in regard there is not now in this Kingdome (things standing as they doe) so much danger of errors on the left hand. Popery, superstition, prophanenesse, have beene so discountenanced of late, so discovered, and their nakednesse laid so open, as that Altars, Images, pressing of Ceremonies, and prophane Ministers are falling of themselves. Satan for this time hath even done with errors on the left hand, and their time is going out, growing like an Almanacke out of date. Any man who hath but halfe an Eye in his head,
and

The Epistle Dedicatory.

and observes the course of things may see that errors on the right hand are now comming on the stage to take their turne also and to act their part; the Devill seeing he cannot effect his ends in the former wayes he went, he will now try others, as *Theodore* speaks in the case of *Nestorius*, that Satan gave over moving against the Church by outward & manifest enemies, but came under the show of the Orthodox, and in the habit of great strictnesse bewitching many & drawing the injudicious common people to a desire after him. Satan is now transforming himselfe from an Angell of darknesse into an Angell of light, and though hee must use other kind of instruments, and goe other waies, yet tis to bring about the same things, the upholding of his kingdome and the hindring of Gods, so that he will now labour to doe that by correcting and building up, which hee did before by persecuting and pulling downe (as *Luther* speaks.) In a word plainly to expresse my meaning, one extremitie (as many examples both antient and moderne testifie) hath caused another, the Tyrannie of Episcopall government in some Bishops hath brought forth the Democracie and Independencie, the violent pressing of some pretended orders hath set many against all

Theod. Heret. Fab. lib. 4. de Nest.

(a) Nestorius speaking against the personall union of the divine and humane nature of Christ: Eutiches fell into an error contrary, confounding the natures, that he would have the humane nature so swallowed up by the immensitie of the divine nature in Christ, that there was not two natures in Christ, but one onely, to wit, the divine nature, *Evag. lib. 1. cap. 9.* So *Osiander* broaching that error, that Christ was our mediator only according to the divine nature, *Stancarus* opposing that fell into another error that Christ was mediator only according to the humane *Schluffels de Stancar. pag. 37.* so *Flacius Illyricus* opposing *Sirigelius* who made originall sinne to be but a light kind of accident, he to aggravate the monstrousnesse of originall sinne, fell into that error, that originall sinne was the substance of a man, *Schluffels de secta Manic. pag. 4.*

The Epistle Dedicatory.

order, and Satan seing hee cannot doe as he did, the times not favouring those things, they being growne old, and even antiquated that every man is ready to hisse at them, hee now goes about by other waies, and if he can but effect what he is in a faire way for and what he hath begun in a great measure, he hath enough. Tis reported of the Fish called * *Polypus*, that it will be of the colour of that stone to which it cleaves, whether white or blacke, or any other : so will Satan be of that colour and that temper just that the men are of with whom he deales, and the times are of. (For besides this that Satan hath more wayes to kill Soules and advance his designs then one, as when he cannot have his will by persecution, then he will attempt it by schisme and sowing division amongst ministers (as *Nazianzen* sheweth :) Satan will in time bring about the same things though in another way, for Independencie will bring againe what now it would cast out, namely libertinisme, prophanenesse, errors, and will by some removes bring many men to be of no religion at all. Be pleased most worthy Senators to let me tell you that the greatest sort of erroneous spirits with all unstable and wanton witted men, will be much for Independant Government and Tolerations, and be to their uttermost against Synods & settled Government : Socinians, Arminians, Anabaptists, Separatists, how different soever in other principles, yet will agree in this ; Independencie will both breed them, and being bred will foster them. And however in many men who

*Polypus petra
cui adhaesit co-
lorem referens.
Nazianz. de se
ipso.*

*Greg. Naz. ad
episcop.*

The Epistle Dedicatory.

who bee principall actors in this way of Independencie, the dangers and evils may not so appeare for the present, there being many things in most of the Ministers lovely, which the more commends this way, yet wise men, such as this Honourable house consists of, looke upon things and judge of them not onely as they are for the present, but as they may be hereafter, and accordingly settle things; that being the great principle Legislators goe by, to presume that men may degenerate, and things will be abused, and therefore so to provide that they may not. All errors commonly be best at first, most modest then, and the first Authors of errors be commonly the best and fairest. Ecclesiasticall History mentions that the *Novatian* errors did more hurt in the fourth Centurie then in the third wherein it was first broached. The followers of *Novatus* did adde many other errors to his, as *Theodoret* relates. *Aminius* was more candid, and lesse erroneous then his followers, they having much improved the points, as some Divines have shewed. Be pleased therefore to give me leave to stirre you up to lay these schismes and divisions to heart, (the divisions of *Reuben* being great thoughts of heart) and in your great wisdomes early to find out meanes and remedies to heale the great rents about the Church and Church Government, and to hinder the further increase of this way: God hath called you together, and continued you for this worke amongst the rest; Noble Patriots doe your parts, and what in you lyes to conclude of some speedy

*Heed. lib. 3.
Aet. Fabul.
Parus error in
natio fit magnus
in fine, negligens
non sunt par-
mitis, ex
quibus paulatim
maiores sunt
accessiones.*

The Epistle Dedicatory.

dy way and course for settling these differences. Tis the praise of *Cyprian* and *Cornelius* that by the helpe of a Councell they did indeavour timely to suppress the errors of *Novatus*. And in the meane while till Church Government be settled, whether it be not necessary to provide by some meanes against the spreading of this sect, and the meetings of these separated Assemblies, I leave it to your great wisedomes to consider, lest otherwise wee be overgrowne with Anabaptisme, Brownisme and such like. And I humbly crave leave to tell you, that delays in this kind will prove very dangerous, many falling to that way daily, and others by continuance will be so accustomed to it, that it will be harder to regaine them: Besides the Independants ly at the catch and advantage of delaies, all their hopes and strength standing in this, that it will be long before there be a Synod, or before the Church Government be settled, hoping that in the interim whilst things stand betweene two, and are unsettled, they may both gather and increase their Churches, and make their party more considerable; and there is just ground to thinke they are not wanting to endeavour by some instruments how to effect it: The hand of *Ioab* is sometimes where tis not dreamt of. I could present this Honourable House with a sad relation of the state of things both in the City and Countrey in respect of errors on the right hand, as also bespeake You by the teares & feares of all the godly & painfull Ministers of this Church of *England*: But I know

The Epistle Dedicatory.

I speake to the wise, and to them who are deeply sensible; and tis time for me to take off my hand lest the porch be too large for the house. Now the good will of him that dwelt in the bush rest upon your heads; The Lord hide you from the counsellors and plots of wicked men, and from the raging diseases of the time, making you more and more his hidden ones; He make you more and more his chosen & sanctified ones to fulfill all his mind and to doe his whole worke both against all heresie and schisme, both errors on the left hand and right; Hee double and treble upon you all that spirit of wisdom, counsell, might, and unanimitie, which former Parliaments ever had. The Lord set your feet upon a rock, and establish your goings; He give you an unwearied spirit to goe on without fainting, till there be a perfect settling of peace in Church and Common-wealth, and till the worke of reformation so happily begun be finished. And the Lord recompence into your bosomes seven-fold in blessings both temporall, spirituall, and eternall, all your worke and labour of love which yee have shewed towards his name, and towards this Kingdome. And so humbly laying my selfe, and these poore endeavours at your feet, I rest

Your Honours most

devoted servant

Thomas Edwards.



The Printer to the Reader.

Good Reader some sheetes not beeing seene by the Author till they were Printed off, hath caused more Errata, both in words and points, than otherwise would have been. The most materiall are here Corrected, be thou pleased to mend the rest as thou readest.

PAG. r. line 18. for elections read election, p. 21. 6. for v. 24. r. v. 21. p. 3. l. 10. r. much. p. 7. in the margent for *quadr.* *Ad*, p. 7. l. 39. for had r. have, p. 8. l. 2. for offices r. officers, p. 9. l. 6. dele comma at Teacher, p. 14. l. 8. r. commanded, p. 16. l. 22. r. broken, p. 17. l. 17. read gestures, p. 22. l. 36. adde as, p. 25. l. 12. dele comma after power, p. 29. l. 8. r. combine. p. 30. l. 4. dele out of his hands, for put r. given, l. 9. for so as it may not, r. so as if it might not p. 32. l. 29. dele the, p. 34. for Reas. 10. r. Reas. 11. p. 35. l. 13. r. spring p. 37. l. 26. dele full point at Reasons, p. 39. l. 25. read ordinances, p. 41. l. 23. r. being for is, p. 45. l. 19. after Church, r. as many Scriptures show. p. 45. l. 22. parenthesis after it, & not yet, p. 45. l. 24. one r. some, p. 48. l. 6. for heare r. heard, p. 49. l. 1. for charge r. change, l. 3. for seldome r. seldomer, p. 50. l. 13. after body dele comma p. 52. l. 28. dele the, p. 54. l. 4. r. apprehensions, l. 6. r. then, l. 17. for what, r. which in the margent r. *postscriptum*, p. 54. l. 24. for three Reasons, r. third Reason.





The Introduction.

Atending fully by the helpe of God,
(with all possible speed) to publish
severall Tractates against the whole
way of the Separation, for the hea-
ling of that great Schisme, sprung
up of late in this Church, I thought
good for the present necessity, to set forth these few and
short Reasons, (more time being required to review,
transcribe, and Print larger Treatises.) Now that
which first moved me to the drawing up of these Reasons,
both against Independant Government, and against
the Toleration of it, was the credible information gi-
ven me of some Petitions drawne, to be presented to the
Honourable House of Commons, for a Toleration of
some Congregations, to enjoy an Independant Govern-
ment, and to be exempt from the Government which
shall be established by Law: Now though, I believe,
hope, and pray daily, that God will keepe that Honour-
able House from ever giving any Countenance, much
lesse granting any such Petitions, yet considering how
many there are of that way, some inhabiting in this
Kingdome, others, who are come over into England

on

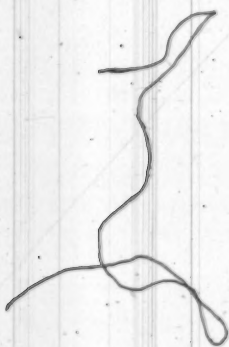
The Introduction.

on purpose, being sent as Messengers of their Churches to negotiate in that behalfe; and observing how diligently and close they follow it, by daily attending at Westminster, by insinuating themselves into the company of sundry Members of the House of Commons, by Preaching often at Westminster, the more to ingratiate themselves and their cause; Printing also their desire of a Toleration for Independant Government, and that with casting of dirt upon the Reformation and Government of this Nationall Church, whatever it may be (as witness the Protestation Protested:) I, a Minister of the Gospel, and a Sufferer for it these many yeares last past, being one who desires as free a passage of the Gospel, and as through a Reformation, according to the will of God, as any of them; have thought it my duty, that I might discharge a good Conscience to God, and to the Kingdome, to Print these Reasons at this time, that so when any of those Petitions come to be propounded in the House of Commons, under specious pretences and faire pretexts, there may by these Reasons appeare a Snake under the greene grasse: Neither speake I this as if I would intimate, that that Honorable House could be taken with colours, and faire glosses; I know that great Body is so full of wisdom, and so Eagle eyed, that they can both see into, and foresee a farre off, the many evils and mischiefes of Independancy and Tolerations. But I suppose these Reasons may have their use among some, to furnish them the more with grounds against such Petitions, for satisfying also scruples instilled by the Independant men into some others; as also to demonstrate to the Petitioners, the unreasonablenesse of their demands: My
aime

The Introduction

aim therefore is, by this following discourse, I humbly
to crave leave to enter in the Honourable House of
Commons a Caveat, both against Independant Go-
vernment of Particular Congregations, and against
their Toleration; and to present to the House a Writ
of Ne admittas, fetcht out from the Court of Hea-
ven, and from the Records of Holy Scripture.

Reasons





Reasons Against THE Independant government OF Particular Congregations.

Reason. I.

THE Churches gathered and constituted by the Apostles, watered by Evangelists and Prophets, and after planting and watering, having Pastors and Teachers, with all other Officers, as they say, set over them by the Apostles and their owne Elections: Yet it is evident these Churches could not well stand nor subsist of themselves with all these Officers, but many of them had beene much indangered, and subject to have beene ruined, if some others besides
B these

Reasons against Independancy.

these Churches and Officers had not upon occasions interposed and that authorotatively, as the Apostles, Evangelists, and Elders of other Churches, as doth appeare by the *Acts of the Apostles*, and by many Epistles, as to *Corinth*, *Galatia*, *Colossians*, *Timothy*, *Titus*: 15. *Acts*: 2. *Cor.* 12. *Chap.* 20. ver. 24. 2. *Cor.* 13. *Chap.* 1. 2. 10. ver. The particulars whereof I shall evince more largely hereafter. Now if these Primitive Churches who had all the officers, and were settled by the Apostles in all poynts according to Christs order, yet in those times could not doe well Independantly, how can wee thinke that any particular congregation in these times (which cannot be so settled having no Apostles nor any infallible men to direct them) can doe well without dependance? And though it will be said these extraordinary Officers be now ceased, yet let them consider whether there is not need of some way to supply this want to the particular Churches now: But if it be said that the ordinary Officers of Pastors, Teachers, Elders, with the body of the Congregation will suffice for the governing every particular congregation Independantly; To that I answer according to their Principles, In the Apostles times there were all these Officers in particular Congregations, and settled in a perfect way, and yet for all this, particular Churches needed a dependancy upon Apostles, Evangelists, Prophets, and Presbyters of other Churches, and *Timothie*, and *Titus* are set over the Church of *Ephesus* and *Crete*: now though some of these be ceased, and so this power may be ceased, as it was in particular men, yet that the Congregations should not need it now in these times as well as then, no solid Reason can be given, but there is much more reason for it now, which therefore must bee in some other way, be it Synods and Conneels, to supply the defects of each particular, by the Conjunction of the whole, the whole helping every part, and supplying what is lacking to it, and this reason hath the more strength

Reasons against Independancy.

3

strength in it, if we consider that the Churches in the Apostles times were Churches in Cities, it being all one to say in every City, or in every Church, 1 *Tit.* 5. 14. *Act.* 23. which Churches also had good store of Preaching Ministers amongst them, as appears by *Act.* 13. v. 1. *Act.* 20. v. 36, 37. Compared with *ver.* 28. So that in all cases of Doctrine and Discipline, having many Ministers to resolve and determine matters, and to have carryed them with the more gravity and authority, they might have subsisted the better Independantly, whereas most particular Congregations now have but few Ministers, one or two, nay, according to their Principle there may be none, nor no Officer at all, and yet these Congregations must be Independant, having all power and government Independantly, before Officers as well as after.

Reason. II.

That Government and power which causes men to runne upon the manifest violation of the constant practice and example of the Churches during all the time of the Apostles, and puts Churches upon practices that are absurd, unreasonable and prejudiciall to the good of their Soules, that government is not of divine Institution, nor to be received: but such is the Independant power, and government of particular Congregations: The *major* is of undoubted Truth, and will be denied by none, for the *minor* I will prove it in these following Instances.

First, their Independancy forces them either to have Ministers and Officers without being ordained, contrary to the practice and examples of the Churches all along in the New Testament, as the 6. *Act.* v. 6. 14. *Act.* 23. No man ever being an ordinary Officer in the Church, without Ordination, let them produce one

Zanch. in 4. pr.
p. 777. 778.
Calv. Instit. lib.
4. c. 3. *Seſt. 11.*
16.

Rob. Apol. ca. 1.
18.

Zanch. in 4. pr.
786.

Calv. lib. 4. c. 3.
ſeſt. 16.

Cameron dic ec-
cle. p. 27.

Robinson Apol.
c. 4. de presb. ec-
cleſ. p. 47.

instance if they can: hence the most learned Divines in reformed Churches tell us, that no man ought to be admitted to an ordinary function in the Church unless they be lawfully called, and that lawfull calling stands in Ordination as well as Election: But because these may be rejected by them, let us heare one of their owne, namely Master *Robinson*, speaking, Thou art not a Pastor but by a lawfull Calling: Thou art called a Pastor (that is elected, and ordained) or else if their Officers be ordained, it is by the people, even by such who are not in office, which is expressly against the constant practise of all the Churches in the New Testament, as appears by the 6. *Acts* 6. 14. *Acts* 23. 1 *Tim.* 4. 14. 1 *Tim.* 5. 22. 1 *Tit.* 5. and it can never be shewne in all the New Testament, that the people ever attempted any such thing; thus *Zanchius* shewes that this is to be observed in Scriptures, although election of Ministers was made by the whole Church, yet hands were never imposed but by the Ministry and Presbytery, this is cleare in the *Acts* & Epistles of *Paul*: and the people cannot do it, because the lesse is blessed of the greater, & they who lay hands on and make Ministers, should be greater in place and Authority & not lesse, as the common People be: and though it be granted (as *Cameron* speaks) that an equall may make and ordaine an equall, yet he who is an Inferior, cannot a Superior. And thus to maintaine Independancy they breake the Ordinance of God, and violate that Order & constant way of the calling of Ministers Recorded in the Word. And I desire them but to consider in the feare of God, what Master *Robinson* writes in the fourth Chapter of his Apology, and I know they must forsake their *Helena* of Independancy upon this reason, (and all the shifts they have under Heaven about Ordination cannot helpe them) Tis Religion in me (saith *Robinson*) to depart though but a little from the practice and Institutions of the Apostles (excepting alwayes extraordinary things) in any thing that is truly Ecclesi-

Ecclesiasticall, though never so small, what things soever, by whom soever, or under what colour soever they be invented: Now Ordination cannot be held extraordinary and temporary, neither is it by them, and tis held to be an Ecclesiasticall thing also, and certainly none of the least among Ecclesiasticalls, in matter of order and *decorum*, there being not any one thing concerning matters of Order, that hath so cleere and constant practice as this; I am sure all their whole frame of Church and Discipline, hath not so much ground in the Word for it as this, namely, that Ministers ought to be Ordained, and that by Ministers of the Word. So *Calvin*, although there be no expresse precept concerning the imposition of hands, yet because we see it was in perpetuall use by the Apostles, the so accurate observation of it by them ought to be to us instead of a command. So *Zanchinus* speaking of Imposition of hands in ordination, saith thus, that this in many places is rejected, together with other ceremonies, I never approved nor can approve. I know there is no expresse precept concerning this thing but notwithstanding I would have the examples of the Apostles, and the ancient Church more to be esteemed of, yea they ought to be to us instead of a command: and in another place he speakes, tis certaine, tis not a vaine ceremony but the holy Spirit is present, and to performe those things inwardly, which are signified by this outward Rite: And yet if Ordination were but a very little thing, but a Ceremony, the essence of calling, standing in Election, and that but the consummation of it, nothing but the solemn introduction of the Minister into the free execution of his calling, yet if Master *Robinson* may be believed, and your selves in other little things, we must not depart from Christs way, or goe any other way, in things concerning his house and Officers than he hath directed, and yet behold in this either Ministers are not called according to the scripture wanting that part of their calling, namely Ordination, or

Calv. Instit. lib. 4. cap. 3. sect. 16.

Zanch. in 4. pr. 786, 787. p.

Zanch. lib. 1. cap. 49.

Reasons against Independancy.

else, if they be, it is in another way than the Apostles or Churches of Christ ever practised, behold how this Independancy causes men to depart farre from the practice of the Apostles. And I desire they would shew for what reason *Paul* left *Titus* at *Crete*, to make Ministers in every City, if Ordination were not necessary for all Ministers of the Gospell under the New Testament, or if being necessary, it might be performed to Ministers by the people without Officers: *Titus* might have beene employed better to have gone along with *Paul*, Preaching and helping to convert others, and might have well left the Churches in *Crete*, either to have had Ministers without Ordination, or else left the People to Ordaine them.

Zanchius in 4.
Præcept. p. 784.
Amesius lib. pr.
medul. cap. 39.

Question.

Secondly, this Independancy causes them to fall upon practises absurd and unreasonable, as namely either their Ministers must not first be examined tryed and known for their gifts and abilities before they be made, which is contrary to the Scriptures, 1 *Tim. 3. v. 10.* they must first be proved, and if it hold in Deacons, much more in the Ministers of the Word, and of this they may read *Zanchius*, *Calvin*, *Amesius*, and generally all Divines, or they must be judged of by the people. Now how can the people three or foure visible Saints, or more, joyned into a Church, examine and try the learning, gifts, soundnesse of men for the Ministry, who are themselves ignorant in all kind of Learning, and may be weake and injudicious? it is against the light of Nature and right reason that learned men should be examined and discovered for their abilities by them who skill not those things, and are far below them in knowledg: we see in all Arts and Sciences, men are examined and tryed by them of their owne Arts and callings, and not by others, who have no knowledge in them: So *Zanchius* giving reasons of the necessity of examination before ordination, comes to propound by whom this examination is to be, to which he answers; By him who is judged to be indued with

Reasons against Independency.

with the greatest measure of the Spirit, having also other Presbyters present, who are learned and pious: *Paul 2. 1. in 4. pr.* would therefore have *Timothy* to know them well who *784. quod* are to be ordained, for examination belongs to the most *Peritiores igitur* skilfull, and they who are of most Authority. But *peritiores igitur* these visible Saints, the Church being oft times weake, *peritiores igitur* injudicious, meane, for parts and education, apt to be *peritiores igitur* turned quickly, and taken with faire shewes and good *peritiores igitur* expressions, may and doe chuse, weake, ignorant, unfit *peritiores igitur* men for Pastours and Elders, whereby the Church may *peritiores igitur* be led into errors, kept in a low estate, so as they cannot grow up in grace and knowledge, as becomes a Church of Christ; there may be also all barbarousnesse and disorder for want of gifts in government in these weake Officers, all which tends to the prejudice and hazard of the Soules; hence this is given as the great reason by Divines of the examination of Ministers before Ordination and that to be by learned and able men, because as there is nothing more profitable to the Church then good Pastors, so nothing more pernicious then bad and unlearned Ministers. Secondly, suppose they might chuse well, namely able men both for parts and soundnesse in the faith, and it were lawfull also for the people to ordaine, yet it may so fall out (according to their principles of a Church) that these visible Saints cannot Ordaine Officers, as having no gifts of prayer for publicke, especially not able to conceive prayers, concerning the action in hand, namely, the Ordination of a Minister, neither had they any gifts to make publicke exhortations and admonitions to the Pastor of his duty, nor be able to know what to say to him, at the admission of him into his Office: What shall be done now? shall the worke be staid, and the Church want a Minister till they be able to doe these workes and duties? They may for ought can be said, be long, nay ever without Ministers, and so without Preaching of the Word and Sacraments, which cannot but be very prejudiciall to their Salvation:

But

Reasons against Independancy.

*Ames. lib. pri.
cap. 39.*

> But to grant them that which needs not be granted according to their principles, that this Church shall have some Offices, as suppose a ruling Elder, yet when a Pastor is to be chosen, these Elders who have a gift in government, may not be able nor competent to try and examine the gifts and parts of a Pastor: nay yeeld them to have a Pastor, and the Church would now chuse a Teacher, one single Pastor though able in his gift of Exhortation and application may not be so able to try the gifts requisite to a Teacher, whose gifts must be for exposition and controversies to preserve pure Doctrine: Hence *Amesius* speaking of calling of Ministers to a Church, saith that here is need of direction and helpe of Presbyters both of the same Church, and for the most part of the Neighbour Churches. But if he were able to try and examine, yet how shall this Teacher be ordained, there being but one Minister, if Ministers of Neighbour Churches may not joyne also? consider if they doe not fall into that which they complaine against in the Episcopacy, namely for one man to have the sole power of Ordination: So that by all these particulars you may see the Assumption proved.

Reason. III.

TIs not to be thought that Christ would institute such a government of his Church which affords no helpe, nor allowes no way or remedy, no not for one time or *prima vice*, for innocent persons that are wronged, but where being no place for appeales the parties oppressing must be the sole Judges of the cause. It is counted an unequall, unreasonable thing, in governments, that parties should be judges at all, much lesse the sole, and that there should be no way for persons oppressed to be righted. But now in this Independant Church Government, there is no reliefe, no not at first, for

Reasons against Independancy.

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for injured persons, nor way of appeale to others who be not parties to heare their cause and determine; here onely parties are Judges and no others may be admitted: As for instance, in one of their congregations, the greatest number of that Church (as it doth and may oft fall out) is against the Pastor or Teacher, and some other members upon a difference in some points of doctrine, and being the greater number, the Elders also taking part with them, they proceed most unjustly to censures of deprivation and excommunication; Now if all the power lye independantly in this particular Church, so as there may be no other as Synods to appeale unto, to heare the cause and right them, this Minister and brethren thus censured must lye under these oppressions without all remedy, and be debarred from the ordinances of Christ without helpe; what remedy there is in such cases as this we desire them to shew us, and that such cases as this may not, and doe fall out, cannot be denied: Now that Christ should institute such a government in his Church, where 'tis unlawfull for any but parties properly so termed to be sole Judges, and where there is no possibility of redresse for the innocent in cases of injury which may and do ordinarily fall out, is not a thing to be imagined by reasonable men; tis spoken of by these men for a strange practise in the Bishops that they should be Judges in their owne cause and give votes in it (though yet there be besides them, three times their number of voyces in the house of Lords) how much more unreasonable may they judge it in their way of Church government, where parties who are Judges be greater in number, so that I may speake of the Independancy of their Congregations as Cameron speakes of the popular government of their Congregations *. It is not credible that our Lord Jesus Christ, who is both King of Righteousnesse and King of Peace, would have government to be in this way, which hath no meanes nor way for Righteousnesse nor peace in his

* Cameron. Non est credibile dominum nostrum Jesum Christum (qui non est perturbatoris & confusio- nis author sed ordinis) voluisse Judicia esse penes plebem, que vel ob imperitiam rerum vel ob affectum perturbationem accipere debet; non dare leges, & judicium subire, non ferre. Dic Eclesi pag. 21.

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Church

Reasons against Independancy.

Church; besides the practice of the Church of *Antioch* (recorded in Scripture for our example) is against it, and gives us ground for appeal to others out of that Church, and not to have the parties the Judges, *Acts* 15. 1, 2. because the dissention and disputation was betweene *Paul* and *Barnabas*, and them of *Judea*, who taught Circumcision; therefore, the Church of *Antioch* thought it not fit that *Paul* and *Barnabas* should determine and end it, but sent to others, Apostles and Elders, who were not parties against them of *Judea*, and they shall determine for them all: Else had not the dissention and disputation beene betweene *Paul* and *Barnabas*, and certaine of *Judea*, and that in the particular Church of *Antioch*, they were able to have determined it without sending to *Jerusalem*, but the Church judged it unequall, that they who were the parties in the controversie should be the Judges.

Reason. I V.

THe light and Law of Nature with right reason is against the Independancy of particular Churches, dictating & leading us to dependancy, a subordination and a consociation in government. In all societies and bodies it is thus by the dictates of Nature, and it is found necessary amongst bodies naturall, and bodies politicke, that the severall parts and particular members doe joyne in one for the good of the whole, and that the whole being greater then a part, the severall parts should be subject to, and ordered by the whole: as in a mans body, the foote, though it hath its proper use and operation, is dressed, lanced and ordered, not by it selfe, but by the hands and eyes: In Cities and great Townes, though there be severall Companies who have Orders and Government among themselves in some particulars, yet they are in subordination, and

In a consociation with greater assemblies, in more high and difficult cases for the preservation of the whole: In Common wealths and Kingdomes, though severall Cities, Townes, Counties, have Courts, and their particular governments, yet all these Courts are subordinated to higher, and all these joyne and are consociated together in some chosen out of all, as in Parliaments: In Schooles of learning there be severall Colledges and Houses who have Masters and Officers of their owne, yet there is a consociation of the chiefe of all these, for the government of the whole: In armies there be severall Companies and Regiments who have their distinct Captaines and Officers, and yet upon great assaults, exploits, they are conjoyned all in one, and have a councill of warre out of severall Regiments, to advise and determine upon waighty occasions: Particular Shippes have their owne Masters, and Pilots, and provisions, and yet all joyne into one Navy, for the safety of the whole: At first Families had all power and government within their owne walls, but when they encreased (though Families have power still of correction, food) yet they joyned to be governed by Magistrates, and ruled in greater cases of life and death and goods: Why should not this hold then, & be lawfull in the Church, in greater and waightier matters? especially seeing themselves affirme that their Churches are Bodies, Spirituall Corporations, Cities, Families, Armies. The Church is a most free Corporation Spirituall: and doe inferre many of their practices from this, that their Churches are bodies and societies, and therefore it must be, as it is with Corporations, and bodies Politicke, they must choose their owne Ministers, the Ministers can onely Preach authoritatively in their owne Congregation, as the Magistrate of Leyden can onely administer his publicke Office at Leyden, and not at De'pb. Every particular member must enter into covenant with the Church, when admitted a member,

See Syons pre-
rogative, 21.
Robinsons Ca-
techisme.

Robt Apol.
capit p. 12.

*Manus. of Co-
ven. sent from
Holland.*

*Examination
of Prelates pe-
tition, p 31.
Manus. of Co-
ven. sent from
Holland.*

because when men are admitted into a body, or society civill, they make not onely a Covenant, but doe often adde thereto an Oath. Themselves teach also, that as Church Discipline is to be learned from the plaine and perfect Word of God: so in such particulars as are common to the Church with other societies, it is to be directed by the light of Nature, the Church observing alwayes the generall Rules of the Word, and so this is brought as the maine ground for their Church covenant (though there be neither precept nor practice of it, in the Word) namely the Lawes and rules of Nature which doe run along with, and are alike common to things Spirituall and Humane, so farre as both are found to agree in one common nature together, for as when God made speaking to men in a publique assembly (as is that of preaching or prophecyng) a sacred Ordinance instantly did all the Lawes of Nature, and right reason that serve to regulate and conveniently concurre to all orderly speeches and Orations of men in publique made, they did all fall upon this Ordinance also, as to speake aloud, not to speake two or three at once, &c. So say I in this point, when God required government and Discipline in his Church, those rules and practices of governments, which according to the light of Nature and right reason are in common-wealthes and societies were warranted for the Discipline of the Church, especially the Church observing the generall rules of edification, order, peace, &c. which Synods, and Counsells apparently tend to, so that I may affirme of dependancy (as is said by them of their Church covenant) it is so farre from being any thing above that which is written, that it rather comes within the compasse of the Apostle, it needed not at all to have beene written 1 *Thes.* 4. 9. Ye are taught of God in a Law Spiritualized, who also hath full roundly taught us to acknowledge, if we be spirituall, yea but reasonable, such dictates of Nature, and right reason in things

things wherein Divine Ordinances and Humane doe alike partake in common, to be no lesse then the commands of God. It is asserted by some Divines of Scotland, that in all such things as are alike common to the Church, and to the Common-wealth, and have the same use in both, whatsoever Natures light directeth the one, it cannot but direct the other also; for as the Church is a company of Christians subject to the Law of God, so is it a company of men and women, who are not the outlawes of Nature, but followers of the same. And hence it is Amesius shewes that the light of Nature requires, that particular Churches may and ought to combine in Synods, for things of greater moment. So then to conclude this reason, and that *ex concessis*, the God of Nature and Reason hath not left in his Word a government against the light of Nature and right reason, but such is the Independent Government, as hath beene showne at large.

Vide Assert. of the Church of Scotland, p. 154, 155, 156.

Lib. pr. med. Theol. cap. 39.

Reason. V.

There be many Rules and Commands in the Scripture, besides the equity and Analogy of some practices and examples which doe require the combination of Churches in Synods, so Amesius confesses: The rules and commands be such as these, *Let all things be done to edification, let all things be done decently, and in Order, 1 Cor. 14. 26. 40. ver. Follow after the things which make for Peace, Rom. 14. 19. So Philip. 4. 8. vers.* Now if all things in the Churches must be done to edification, comely, and in order, and for peace, then certainly Church government must. But Synods are found to be for edification, for Peace, and order, as things of good report and iust, as a speciall remedy for preventing, and healing divisions, which is not, nor cannot be in the Independant Government, but many cases fall

Med. Theolo. lib. 1. cap. 39.

out where there is no other remedy but separation, separation being indeed the remedy of Separation. It is confessed by themselves that this is a safe and prudenti-
 all way. Now a thing may be commanded by God two
 wayes, either by vertue of a generall command, or by
 vertue of a particular command, and that is command-
 ed, and ought to be practised, which is required by a
 generall precept as well as what is command by a
 particular, and there are many particulars to be pra-
 ctised by vertue of a generall precept, having no other
 foundation, especially when they are found by com-
 mon experience to be so. The practises and examples
 following, are such as these, 1 Cor. 14. 32. *The spirits
 of the Prophets are subject to the Prophets*: Now if the spi-
 rits of the Prophets in a particular Congregation, must
 be subject to the censure of the rest in that Church, then
 by way of equity and Analogy, they are to be subjected
 to a greater company, namely, to the judgement of all
 the Prophets, in a Province or Nation: Thus Paul,
 though an Apostle, seekes to win credit and obedience,
 even to those Orders, which hee established by the ex-
 ample and judgement of other Churches, 1 Cor. 14. 33.
 1 Cor. 11. 16. The equity of which is, that the Orders
 agreed upon by the consent of many Churches, are of
 great force and authority to bind: so Paul, though an
 Apostle, submitted to the practice of what was agreed
 upon by the common consent of James, and all the El-
 ders of Jerusalem, (though in the practice of Jewish
 and legall ceremonies) Acts 21. from the 18. ver. to the
 27. ver. Thus in a case of great dissention, and disputa-
 tion in the Church of Antioch, Acts 15. 1, 2. ver. Why
 did that Church send to Jerusalem for resolution in
 that difficult case to be determined, and bound by the
 decrees and Orders of the Apostles and Elders in that
 Synod, and were not bound, nor determined by their
 owne Church onely? (especially having two such ex-
 cellent men with them as Barnabas and Paul, whose
 judge-

judgement they might have rested upon) Surely this was done for this end, to teach us that divers Churches in difficult cases ought to meete by their Ministers and some choise men to determine of matters for those Churches, according to the Word, to which all those Churches should submit. Neither will it helpe them to say this was extraordinary (for what Synod can say, it seemeth good to us and the holy Ghost? and those decrees bound them who were not present) Not to answer these exceptions now, but reserving the answer to a larger Tractate upon this subject, grant it that something in this Synod was singular and extraordinary, yet this was not for one Church to send to another, and that to their ordinary Officers the Elders, *Acts 15. 2. ver.* to this end that by common consent difficult cases might be determined and enjoined upon particular Churches by more than their owne Church, for this must needs be Ordinary, and so binding, being an example founded upon rules of common equity, reason, and communion of Churches, and not upon temporary or extraordinary grounds, and that appeares thus (for unlesse it were to teach the succeeding Churches this, and to be a ground for Synods, and Dependancy in Government, in cases of difference and difficulty, there could be no other great use nor end of it, for as for the satisfying of the question, and resolving the case, *Paul* alone being at *Antioch*, one who was immediately and infallibly inspired by the Spirit, was able of himselfe to have satisfied that controversie about Circumcision, much more *Barnabas* being with him and others in that Church.

Reason. VI.

THe Government of the Church by Synods, is nowhere forbidden by God in the New Testament,

out where there is no other remedy but separation, separation being indeed the remedy of Separation. It is confessed by themselves that this is a safe and prudent all way. Now a thing may be commanded by God two wayes, either by vertue of a generall command, or by vertue of a particular command, and that is commanded, and ought to be practised, which is required by a generall precept as well as what is command by a particular, and there are many particulars to be practised by vertue of a generall precept, having no other foundation, especially when they are found by common experience to be so. The practises and examples following, are such as these, 1 Cor. 14. 32. *The spirits of the Prophets are subject to the Prophets*: Now if the spirits of the Prophets in a particular Congregation, must be subject to the censure of the rest in that Church, then by way of equity and Analogy, they are to be subjected to a greater company, namely, to the judgement of all the Prophets, in a Province or Nation: Thus *Paul*, though an Apostle, seeks to win credit and obedience, even to those Orders, which hee established by the example and judgement of other Churches, 1 Cor. 14. 33. 1 Cor. 11. 16. The equity of which is, that the Orders agreed upon by the consent of many Churches, are of great force and authority to bind: so *Paul*, though an Apostle, submitted to the practice of what was agreed upon by the common consent of *James*, and all the Elders of *Jerusalem*, (though in the practice of Jewish and legall ceremonies) *Acts* 21. from the 18. ver. to the 27. ver. Thus in a case of great dissention, and disputation in the Church of *Antioch*, *Acts* 15. 1, 2. ver. Why did that Church send to *Jerusalem* for resolution in that difficult case to be determined, and bound by the decrees and Orders of the Apostles and Elders in that Synod, and were not bound, nor determined by their owne Church onely? (especially having two such excellent men with them as *Barnabas* and *Paul*, whose judge-

judgement they might have rested upon) Surely this was done for this end, to teach us that divers Churches in difficult cases ought to meete by their Ministers and some choise men to determine of matters for those Churches, according to the Word, to which all those Churches should submit. Neither will it helpe them to say this was extraordinary (for what Synod can say, it seemeth good to us and the holy Ghost? and those decrees bound them who were not present) Not to answer these exceptions now, but reserving the answer to a larger Tractate upon this subject; grant it that something in this Synod was singular and extraordinary, yet this was not for one Church to send to another, and that to their ordinary Officers the Elders, *Acts 15. 2. ver.* to this end that by common consent difficult cases might be determined and enjoined upon particular Churches by more than their owne Church, for this must needs be Ordinary, and so binding, being an example founded upon rules of common equity, reason, and communion of Churches, and not upon temporary or extraordinary grounds, and that appears thus (for unlesse it were to teach the succeeding Churches this, and to be a ground for Synods, and Dependancy in Government, in cases of difference and difficulty, there could be no other great use nor end of it, for as for the satisfying of the question, and resolving the case, *Paul* alone being at *Antioch*, one who was immediately and infallibly inspired by the Spirit, was able of himselfe to have satisfied that controversie about Circumcision, much more *Barnabas* being with him and others in that Church.

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not

Reasons against Independancy.

nor spoken against, either directly, or by consequence (as they say) is for one man to have the power, *Luk. 22. 25. 26. ver.* For though no one Minister, as some say, be greater than another, yet all are greater than one or a few. In Synods here is no erecting or appointing of an Officer or office in the Church, which Christ hath not appointed (*which is the exception made against Episcopacy*) but here are onely the Officers appointed by Christ and that forme of government, which is appointed by Christ in his Church, namely, *Aristocraticall*, here is no varying of the forme of Church government from Aristocraticall to Monarchicall; (as they speake of Episcopacy) but the government by Synods is most Aristocraticall, whereas the Independant way for the most part is but onely Oligarchicall, having but a few Officers in a Church, or else Democraticall, if put into the body of the Congregation: now where there is no Law forbidding, there is no transgression, for sinne is a transgression of the Law, 1 *John 3. 4.* And such actions the Church may lawfully doe, wherein no Law of God is broken, as is confessed by themselves, in the fifth Argument of *Syns* Prerogative. But here is no Law broke, this never being spoken against, nor liable to those exceptions put in by them against Episcopacy, but found agreeable to the Law and light of Nature concerning societies, to generall rules in the word of edification, order, peace, purenesse, lovelinesse, &c. to examples also and practises in Scripture; and what though there be not an expresse precept or a command in *terminis* for it, yet not being against Scriptures but so agreeable to it (as appeares by all before said) no sober godly Minister or Christian should refuse Communion with a Church or submission to it, and go and set up a Church, against a Church, and foment a schisme for that: for if they will doe so, and will not goe upon generall rules, equity of Examples, light of Nature and reason, they must forsake being fixed members of any particular congregation

gregation, and forsake all Churches in the Independent way, and professedly joyne themselves to no Assembly in the exercise of Instituted worship, because they must practice as great matters concerning externall government and worship of what ever Church or government they be of, as this is; namely the Association of Churches. Let them produce a particular word for the order of Gods Worship, what must be performed first, what second, what third, what fourth, and so of the rest, and that no ordinance nor part of Worship may be in another Order; Let them (if they can) show a particular Word or rule in the New Testament for their Church covenant (which yet is an essentiall point, namely, the forme of the Church) let them produce what is required in the word particularly, as the forme of excommunication, or as the forme of Ordination, let them set downe the outward worship and gesture of the externall reverence which must be used, and no other way, in the severall Ordinances of God, as Word, Prayer, singing of Psalmes, reading Scriptures, Baptisme, Lords Supper, Excommunication, which if they cannot (as we know they are not able, neither in these nor many other things which may be named) let them then learne that many things in government and Discipline, have but generall rules with equity of practice, and if they will not joyne, nor have to doe in Church Government, and Discipline, till they have particular commands to walke thus and no otherwise, they shall stay long enough, and be of no Church.

Reason. VII.

THis consociation and combination in way of Synods is granted by themselves, as lawfull and expedient in sundry cases and particulars. As that one Church being required, ought to give an account to
D others,

others, and to be content that matters of difference and importance should be heard by other Churches, as also to be advised and counselled by other Churches, to have also doctrines that are questionable, tryed, and judged of by Synods, to be admonished, and to be reprov'd also in case they deserve it; and in case they will not amend, and reforme, upon admonitions and reproofes of Synods and Assemblies, then they are to be complained of to the Civill Magistrate, that he may doe his duty: For this see Christ on his Throne, *vid. pag. 32. examin. of Prelat. petition. Sions Prerog. pag. 63. Protest. protested.* Now I desire them to satisfie me in their answers they give to these Reasons, what grounds they have in Scriptures for these Practices; for Ministers and Elders of severall Churches to meet together in greater Assemblies, to heare the matters of a particular Church, to try and judge Doctrines, to admonish and reprove, and to complaine; and that matters may with common advise and consent, be agreed upon, for those Churches, excepting onely generall rules and commands with the equity and Analogie of examples; so that if these Acts and Workes may be done lawfully, then the judging and determining of censures and the imposition of Orders and Decrees, may be warrantable, especially considering that the example of the Synod at *Jerusalem*, ordained those decrees for to be kept of the Churches, *Act. 16. ver. 4.* So that there was not onely discussion, disputation, common agreement, but imposition of them: besides these acts (which you grant) some of them be Acts of Power and government, other of these Acts are Church censures, as publicke reproving and admonition upon complaint, and accusations; as appears by the *1 Tim. 5. 20. Mat. 18. ver. 15, 16, 17.* So *Amesius* tells us, that the parts of Discipline are brotherly correction and excommunication: neither doth Discipline consist onely, or chiefly in the thunder-bolt of excommunications, but chiefly in Christian correction, and full

full excommunication is not to be exercised, unless to the sinne there be added contumacy. And so admonitions and reproofes upon complaints, are held Church censures, by themselves. Now then if Officers of other Congregations with their owne Officers may exercise these censures, and that which is the chiefe part of Discipline, and if members of other Churches ought by the Law of Communion of Churches to seeke advise, helpe, and to submit to admonitions and reproofes, so as there may be good by them, then also may they submit to the decreeing of Excommunications by Synods: for if discipline may be lawfully exercised in that wherein it chiefly consists, as admonitions and reproofes by Officers of other Churches, towards members of such a congregation, then may it also be exercised in that wherein it lesse consists, and in this you are no more subject in conscience to a humane Ordinance, then you are in publicke admonitions and reproofes.

Reason. VIII.

They doe grant and confesse that Churches of such a Communion and association, if upon complaints of false Doctrines, and evill Discipline, made to Synods and Classes, the Synods and classes convincing a Church of their errors, admonishing, and counselling them to reforme and to censure the obstinate persons among them; if after all this they shall persist and goe on, that then all these Churches ought to withdraw from them, renounce communion and fellowship with them, cast them off, and declare so much to their severall Congregations; Now I would know of them (avoyding strife about names, words, and formes of Excommunication) what is excommunication; but this? what is it to excommunicate, or to be excommunicated; but to reject persons, and not to have communion with them, nei-

Reasons against Independancy.

ther in holy nor civill things familiarly? for prooffe of which, see these places. *Matth. 18. v. 17. If he neglect to heare the Church, let him be unto thee as a Heathen or Publican.* Which words are understood by all men that would found Discipline upon this place, to be meant of excommunication. So 2 *Thes. 3. v. 6. 14, & 15.* They are both understood of excommunication, and they are expressed by keeping no company with them, and by withdrawing communion from them; So that if Officers and Churches may doe this lawfully, then they may excommunicate members of other Congregations. So *Tit. 3. v. 10.* Excommunication is expressed under rejecting: so that our Independant Brethren should not upon word or names, make so great a stirre in the Church, and maintaine a controversie, even to separated Assemblies, when they doe yeeld the substance; hence it is, that one of them in that late Protestation Protested (meaning, I suppose, no other than his fellowes) plainly uses the word Excommunicate, which was not without a providence to make them yeeld to the Truth, not onely in the thing, but in the very name and terme.

Many other Reasons against Independancy I could subjoyne to these, as that this overthrowes Communion of Saints, as the impossibility of this Government to any Christian Common-wealth or Nation, &c. Besides the taking of all their evasions to these Reasons, (which I easily know and foresee) as also, an answer to all their arguments and reasons for Independancy: But intending this onely for a light skirmish, before I draw up my Forces to the maine Battell, and sending this forth but (as a Scout) to discover the strength or weaknesse of the other side, I will adde no more, onely that I doe not feare but that these few Souldiers will be able to returne againe alive, and unwounded, and be able to doe more service when they shall be joyned with others, and formed into *Battalio.*

Reasons



Reasons Against A Toleration of some Inde- pendant *CHURCHES* IN ENGLAND.

Reason. I.

THough the Scriptures speake much for tolerating and bearing one with another in many things, both in matters of opinion and practice, as these places testify, *Rom. 14. 1, 2, 3. 5. & 13, 14. verses. Rom. 15. 1, 2. 7. ver. Ephes. 4. 2, 3. ver. Phil. 3. 15, 16. ver.* yet when differences come either to heresie or schismes, and points be maintained by men, so as to trouble and disturbe the Church, then the Scriptures are expresse against their Toleration and sufferance, requiring them who have power, to hinder it, as may be seene, *Rev. 2. 20. I have a few things against thee*

Reasons against Toleration.

the; because thou sufferest that Woman Jeshabel, which calleth her selfe a Prophetesse to teach, and to seduce my Servants. 1 Tim. 1. 3. Timothee must charge some in Ephesus to teach no other Doctrine. Tit. 1. 10. Men who are unruly, and subvert whole Houses, teaching things that they ought not, for filthy lucre sake, their mouthes must be stopped. Tit. 3. 10. Titus must reject a man that is an Heretike after the first and second admonition. Rom. 16. ver. 17. Paul presses upon the Romans by earnest beseeching to Marke them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them, (which is far from tolerating them.) So Paul writes to the Galatians of some who troubled their Church, affirming Galat. 5. 10. 12. That he who troubleth you shall beare his judgement whosoever he be: And I would they were even cut off which trouble you. On which words Pareus gives the Exposition, That to beare judgement, is to be punished, that is, troublers and disturbers of a Church and people, shall be punished first of God, and then of the Church, as also of the Magistrate; and on the 12. verse: Paul wishes they were cut off from the Church, which rend the Church about circumcision, who trouble and disturbe both the outward peace of the Church, as also your faith and consciences: So Calvin, on these two verses, 10. & 12. speakes thus: But let them beare whoever give occasion of troubles to the Churches, who loosen the unity of the Faith, who breake peace, and if they have any right understanding, let them tremble in this, for God doth pronounce by the mouth of Paul, that no Author of such offences shall be unpunished. They teare and rend the Church about Circumcision, I would have them to be cut off, neither can this be condemned of cruelty, as if it were against Charity, for if we compare the Church with one man, or a few, how farre doth that outweigh? for it is cruell mercy, which preferres one man, or a few, before the Church, &c. Now the Toleration desired, to set up Churches independant, and separated from the Churches in the Kingdome, it is in it selfe a schisme, a rent, and a troubling, disturbing

Pareus in Gal.
5. v. 10. 12.

So Calvin in
Gal 5. v. 10. 12.
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Independant
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more fully set
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two verses by
Calvin and Pareus.

bing of the Church, so it will prove more and more, (and cannot be avoided, according to their principles and practices hitherto) a daily schisme and rent in this Church, and an infinite disturbance, both to the outward peace, and to the faith and consciences of the people in this Kingdome. The Church of England will be as much troubled by it, as ever was the Church of Galatia, which will appeare more fully in the following Reasons. And therefore there ought to be no Toleration; every one in their place ought to be against it, the Magistrates, Ministers, and People. The permitting and suffering of evill, with the giving of any countenance to it, when men have power to hinder it, is to be partakers of their sinne, 1 Tim. 5.22. the second Epistle of John, the 11. verse. *Qui non prohibet, quando potest, jubet.* Hee that doth not forbid when he hath power, commands. And let me aske the Independant Ministers a question or two; Is it fitting that well meaning Christians should be suffered to goe and make Churches, and then proceed to chuse whom they will for Ministers, as some Taylor, Felt-maker, Button-maker, men ignorant, and low in parts, by whom they shall be led into sinne and errors, and to forsake the publicke assemblies, where they may enjoy worthy and pretious Pastors, after Gods owne heart, who would feed them with knowledge and understanding? If once there be a Toleration of Churches, it will be thus, but if they be hindered of all meetings, this would be prevented. So heresies also may take and spread in those separated assemblies, before they can be knowne to the Magistrates and Ministers of other Churches. Do not your hearts bleed within you to see and heare of this for the present in severall places, and to thinke what will be hereafter? O mine doth, and thus if once there were a Toleration, how many weake Brethren would perish for whom Christ dyed?

Reason. II.

THe toleration desired will not helpe to heale the Schismes and rents of this Church, (which is one speciall thing ought to be looked unto in this present reformation of the Church) but will much foment and encrease it. For whilst some congregations, and they accounted of note both for ministers and people, will not submit to the reformation and government settled by Law, this will breed in the peoples mindes many thoughts *Ex natura rei*, that this Church and government is not ordered according to the Word of God, but is unlawfull; else why should such men most eminent for gifts and graces, (as many people account them) refuse to conforme to it? and this will prove as great and as continued a division betweene the ministers and people of the Churches established by Law, and the Churches tolerated, as ever was betweene Conformists and Non-conformists about Ceremonies; nay greater, because these are of different Churches & Congregations, whereas Conformists and non-conformists held communion together in one Church, though contending about these matters; and that this will certainly be, may be easily beleevd and foreseene upon these grounds.

1. Because many of the people who yet be not in this Church way for their practise, are yet much possessed with these principles of the Independant way, as the onely way of God, and are much looking towards it.

2. The mindes of multitudes of the professors in *England*, and especially in this City, are upon all occasions very apt to fall to any way in Doctrine or Discipline that is not commonly received by the Church, as accounting some singular perfection to be in that which is new, and held but by a few.

3. Though

3. Though the Ministers of the Congregations tolerated, would promise not to preach of these points in publicke, nor in private to speake of them, (which yet they will not be tyed unto) yet their people many of them both men and women, are so strangely bold, pragmaticall, and so highly conceited of their way (as the Kingdome of Christ and the onely way of Christ) that what out of those principles, and what by vertue of their relations in friendship, kindred, &c. there would be continuall drawing of many, and many falling to them.

4. The prime principles of this Church way, as namely independencie, liberty, power, of government and rule to be in the people, are mighty pleasing to flesh and blood; people generally, chiefly meane persons, and such who have beene kept under, affecting Independencie, Liberty, Power, and Rule.

5. The grant of a toleration will be made use of by them for the strengthening of their way to be the truth; and will be interpreted in this sense, that they had such grounds and reasons, as the ablest Ministers in the Kingdome could not answer, and therefore were content they should have a toleration, (else if they could have satisfied them, what needed a toleration?) onely though they could not answer their Reasons, and had nothing to say, yet they would not come to them, and this will be spoken of by their followers, that we would not bee convinced, though we could say nothing against it: all which will (as a meane to encrease their side) occasion continuall strifes, divisions, heart-burnings both of Ministers against Ministers, and people against people, so that in stead of Union and peace in the Kingdome and Church, we shall have notwithstanding all reformation, a greater division and rent succcede than ever before.

Reason. III.

THis toleration will not onely breede Divisions and Schismes, disturbing the peace and quiet of Churches and Townes, by setting them who are of different families, and in more remote relations one against another, but it will undoubtedly cause much disturbance, discontent, and divisions in the same families even betweene the nearest relations of husbands and wives, Fathers and children, brothers and sisters, Masters and Servants: The husband being of one Church, & the wife of another; the father of one, & the childe of another; the master of the Church established by Law, the servant of the tolerated; one brother of one Church, and another brother of another; and so all Oeconomicall relations and duties will be much disturbed, when as they of one house, and they in one bed shall be so divided, as that they shall not be of one Church, nor worship God together in Word, Sacraments, Prayer, but apart. O how will this overthrow all peace and quiet in families, filling husbands and wives with discontents, and setting at variance Fathers and children, each against other, weakning that fervent love in those relations! O how will this occasion disobedience, contempt, neglects of Governours from the inferiours of the family, whilst the Governours be looked upon by them, as not in a true Church! O how will this toleration take away (for every Saint must be free to joyne himselfe voluntarily to what congregation he please) that power, authority, which God hath given the husbands, fathers, and masters, over wives, children, servants; whilst that they shall joyne against their wills to such Churches, and be stollen from them against their pleasure: how can the Governours be able to judge of their professe in the Word, nor be certaine they sanctifie the Lords day (according as God hath layd

layd the charge upon them in the fourth Commandment) when as the children and servants are of other Churches; so that by these and many other things which will be found in experience, this toleration will pervert, disturbe, that Order of Gods owne appointing, namely the relations, duties, and workes of families, which were there nothing else to be sayd against it, this were enough, God certainly appointing no such Church way as is crosse to the good and peace of families (one order of God certainly not destroying another.) Now how strong this Reason is against this toleration, I submit it to the Judgement of that Court, which hath the Legislative power, they knowing well that both Churches and Common-wealths are made of families all issuing out from thence, they being the Seminaries and Nurseries for both, and if there be a groundwork layd for disturbances, divisions, and disorders there, what can be firme, peaceable, or sure?

Reason. IIII.

THere will be great danger of continuall Divisions, distractions, disputes amongst us, not onely from the different forme of government and worship in their Churches and ours; but from other Doctrines and practises held by some of them for the present (as for instance that Saints when they dye, goe not to heaven where Christ is, but they goe to a third place; the sitting with their Hats on at the receiving of the Lords Supper, &c.) and others that will be dayly broached, and then their Churches being Independant and not under the government of any out of themselves, they will go on without being hindred; and whereas we have now too many new and strange doctrines, we shall have nothing but errors and novelties broached, and so greater contentions and breaches amongst us.

Reason. V.

THe most eminent Ministers in this Kingdome for parts, grace, and Labours, can have little assurance of the continuance of their flockes to them, if such a toleration be granted, for they will draw away their people, and admit them into their Churches, and even gather and encrease their Churches out of the labours of the best Ministers, the Ministers shall doe little else but spend, and be spent, for to fit men for them; when Ministers have travelled in birth of children, and should have comfort and joy in them, then they will be stolen away. This toleration upon any discontent taken or any light occasion of demanding dues, or preaching against any thing they like not, opens a wide dore and will invite them to desert their Ministers; and what a sadding of the heart and discouragement in the worke of the Lord, this must be to the Ministers of the Kingdome, let all judge.

Reason. VI.

AToleration of Churches to bee erected as Independent, to enjoy liberty and exemption from the establisshed, will be undoubtedly a meanes and way of their infinite multiplication and encrease, even to increase them 30. fold, so that if the Parliament could like to have more of the breede, and have a delight to have multitudes to be exempted from the Ecclesiasticall Lawes of the Land, (which Parliaments never did) no way like this: for we see within this nine moneths (though there be no toleration of their way) yet having not beene lookt after, how are they increased and multiplyed? and that there will be a mighty encrease upon a toleration (to say nothing of casting a snare upon the

the people, by this to make doubts, nor nothing of the wantonnesse and instability of many professors, nor of the activenesse of many to spread these principles that their party may be considerable) this may evince it: In many, if not in most Townes and Parishes it cannot be helped, but that there are and will be for many yeeres, men of no great popular gifts for preaching, who also according to their principles, not having beene brought up to it, cannot so comply with their people: now many that live in these Parishes (seeing they may keepe their houses and places of abode) upon the newes of a toleration, will for the benefit of more powerfull, practicall, and zealous Preaching, betake themselves to goe to their Churches, (which liberty they cannot have in the Churches established, for the Law (it is likely) will provide for men to keepe to their owne Ministers, where there is sufficient preaching) and so will fall to their principles, and so wee shall have upon this ground swarmes of them.

Reason. VI.

THe Prime and fundamentall principles of this Independant way, upon which they erect their Church way and independancy, are very prejudiciall, dangerous, and unsufferable, to this Kingdome, as for instances, Saints *qua* Saints, two or three of them or more, they onely have an immediate independant power from Christ their immediate head, to gather and combinde themselves into visible Churches, without expecting warrant from any Governours whatsoever upon earth, as also being thus gathered and joyned into a Church, to chuse all officers among themselves, and to exercise all Discipline and Ecclesiasticall Government, even to Excommunication, without and against the good will and consent of the Christian Magistrates, but

*Manus. of a .
Treatise of the
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the Magistrates whether Kings and Princes, or States, they have no power, but in all things of the Visible Church Christ is an Immediate Governour to the Saints, having put none of his power out of his hands to any Magistrate whatsoever, but though he hath given much power to Magistrates over goods, liberties, and lives of his Saints, yet this Spirituall power of gathering and making Churches, and of the power of exercising censures and Discipline so as it may not be exercised without their power and leave, he hath not given them, so that I desire them to consider and enquire whether this denying to Kings and Princes power and authority in causes Ecclesiasticall in the Church, and giving all Spirituall, Ecclesiasticall power immediately, and independantly under Christ to the particular Congregations, and not to the King, be not against these Lawes and Statutes of the Land, made in 26. *Henry the 8. cap. 1. 25. yeere of Henry the 8. cap. 19. and the 1. yeere of Elizabeth cap. 1.* where it will be found that all Jurisdiction, Superiority, Spirituall and Ecclesiasticall, as by any Spirituall or Ecclesiasticall power or authority hath beene, or may lawfully be exercised, for the visitation of the Ecclesiasticall state and persons, and for reformation, order and correction of the same, and of all manner of Errours, Heresies, Schismes, abuses, offences, &c. shall for ever by authority of this present Parliament, be united and annexed to the Imperiall Crowne of this Realme. As also that no orders nor constitutions may be enacted in the Church without the Kings assent, and hence the oath of Supremacie was appointed by Law for every Ecclesiasticall person to take: hence I aske the Independant men, seeing they give that immediate Ecclesiasticall power to their particular Churches, which the Papists doe to the Pope, whether they will take the oath of Supremacie, or doe acknowledge in their prayers that title of the *King, Defender of the Faith, &c.* Secondly, they hold that things lawfull

full in themselves (as for instance, set formes of Prayer acknowledged by them to be lawfull) yet being enjoyed by Authority are now unlawfull, so that though a Forme of Prayer be lawfull, yet being imposed for order, uniformity, that alters the case (a strange paradox that things lawfull in themselves tending to Order and Peace, should become unlawfull when commanded.) 3 They affirme that Christian Princes & Magistrates who are defenders of the Faith, have no more to doe in and about the Church then Heathen Princes. Some of them deny also and question that received axiome, that the Magistrate is *custos urbisque tabule*; Saying of those Kings of *Juda* and *Israel* who medled in the Church with reformation and establishment of Religion, that they did it not as Kings, but as types of *Christ*: so that I leave it to better judgement whether it be safe for a Kingdome to tolerate such Churches who maintaine and vent upon all occasions such kinde of principles; and as the principles, so the people for a great part of them be dangerous and insufferable, heady, refractory, proud, bitter, scornfull, despisers of Authority, who though but a few comparatively and the Lawes standing, have attempted not to suffer the publicke prayers to be prayed, but what with singing, what with clapping on of Hats in times of prayer, what with reviling and threatning of Ministers, have laboured to hinder their use: Now if they dare attempt such practises and things being but a few, the Lawes being point blanke against them, and the Lawes establishing the other, what will they not doe when they shall be multiplied and tolerated, if they come once to a great head? we may feare they will not tolerate the Churches, and Government established by Law: but what insolencies and mischiefes will follow upon their toleration, not onely in Ecclesiasticall government, but in Civill, I leave such who are experienced men in matters of Government to fore-see and Judge of, but hereafter

A Liturgie imposed is Popery
faith the Pro-
tation Prose-

August Trearif.
of a Church.

Robins. Apol. c.
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Reasons against Toleration

after too late to remedie, but I desire rather to pray against a toleration, than to Prophecy of the wofull effects of it.

Reason. VIII.

THese independant men where they have power (as in new *England*) will not give a toleration for any other Ecclesiasticall Government or Churches but in their owne way, they would not suffer men of other opinions in doctrine and government to live within the bounds of their patent, though at the furthest bounds, but have banished them. They were sent to from *England* by some godly Ministers their brethren, men otherwise approved by them, as being against Ceremonies, who being in danger of leaving the Land, sent to know if they might have liberty according to their Consciences to goe in a Church way, something differing from theirs, and not in this Independant Popular Government, to which question you may reade the answer, they could not grant any other forme of government but one, seeing there is but one way of Church government layd downe in the Word, and that unchangeable, and therefore they cannot yeeld to it. So others of them will not tolerate, or admit into fellowship the godliest Christians, unlesse they will enter into Covenant, professe their faith, submit to their Church Orders, though they would be of their Church; so that these men who now would faine have a toleration in this great Kingdome will not allow any in a remote Plantation, nor in one of their small particular Congregations, for feare of disturbing the peace of their Church, and yet would have a toleration in this Kingdome, never caring to disturbe the peace, and good of the three Kingdomes which would be much hazarded by it, but thus partiall men are (and you may observe it)

Wide Ans. from
new *England* to
the 32. quest.
sent by some
Lancashire Mi-
nisters.

it) tis ordinary for men when they are not in place nor have no power in Church or Common-wealth, and hold also Doctrines and principles contrary to what is held, and established, then to plead for tolerations, when as the same parsons comming to be in place and to have power, will not tolerate others to set up any way different from theirs. And I beleieve these present men, who here are endeavouring a toleration for their Churches had they the power in their hands to settle a Government, we should have no Government tolerated, nor Church but the Independant way, and for this see *The Protestation Protested*, what he thinkes of our Church, and of what ever Government shall be established.

Reason. IX.

A Toleration may be demanded upon the same grounds for all the rigid *Brownists* of the Kingdom and for all the *Anabaptists*, *Familists*, and other *Sectaries*, who professe tis conscience in them, and in some respects upon better grounds it may be moved by them, as being perswaded we are no true Church, then for these *Semi-Separatists*; nay whether may not the *Papists* petition to, and hope to have a toleration of Religion, seeing it is Conscience in many of them as well as you, and if once an exemption be given from the Religion established by Law to one sort, why may not others thinke to have the same priviledge? and therefore if ever the dore of Tolerations should be but a little opened, there would be great crouding by al sortsto enter in at it.

Reason. X.

THe granting a Toleration of this Independant way whose first & fundamental principle is, that two or three Saints, where ever or by what meanes soever they *Rob. Justific.* doe arise, separating themselves from the world into the *221.* fellowship of the Gospell, are a Church truely gathered and that they only have an immediate and independant

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power from Christ their immediate head to gather and combine themselves without expecting warrant from any Governours whatsoever upon earth to make a Church, doth make way for any thing for Libertinism or for any opinion in the world, that so all who fall into any Doctrine, or any who like not their owne Ministers and Church Government, either because they retrain them from sinne or keepe them to Gods Ordinances, they may goe three or foure of them, and enter into Covenant among themselves, and be a Church and live without Ministers and Sacraments along time upon pretence that they can finde none fit for them yet (as these Independant men doe) and when they doe chuse, then chuse such of their owne opinions and wayes, and so they may live together at liberty in ways pleasing themselves: neither can this helpe it, to say this belongs onely to Saints, 'tis their Prerogative Royall and not others, for all Heretickes, Sectaries, or Libertines will count themselves Saints as well as our Independant men: they may be their owne Judges, and will say that they are Saints as well as you say, for the Ministers and Magistrates of the Kingdome shall not have the power to determine who be Saints and who not, so that if the State should tolerate the Independancie, they know not what they tolerate, but in the belly of this Independancie they tolerate and make way for Libertinisme, Heresie, and what ever Satan and the corrupt hearts of men have a pleasure to broach and fall into.

Reason. X.

I Propound this question what these men would have in this toleration, whether the number of these Independant Congregations, that they would have tolerated, should be five or six Congregations onely, and no more, or shall the number be left undetermined; to
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bee free to multiply into as many Churches as they please: if the number must be determined, this will overthrow their principles and Churches quickly, as when one Church breakes into two or three, as upon their principles it must, and oft times doth, as at *Amsterdam* into two, at *Rotterdam* also, and at *London*, and when one of the Tolerated Churches breakes into two or three, which shall be reckoned, that that is the Church allowed of by the State, for each part will pretend to it: but now if they say the number must be left undetermined, then we may quickly have halfe a dozen of their Churches in some one Parish of a City or Towne, nay two or three Churches in a place, sprung out of one of their owne, and we may have every where three or foure men of an opinion, differing from others to goe make a different Church, and so they will encrease in infinitum, and there will be no end of divisions, and subdivisions.

But before I conclude, I will answer five or sixe Reasons, that be commonly alledged by them, for their Toleration in this Kingdome.

Reason. I.

THis is no more than what is granted to the *French*, and *Dutch*, who live amongst us, and have Churches and Government of their owne way, exempt from the Government established.

Answer. The case is quite different, and that will appeare by these particulars.

First, Those *French* and *Dutch* Protestants have nothing, nor desire nothing, but that which is Originally according to the Church and people they were borne and brought up in, they enjoy nothing as *Contradistinct* to the Protestants of *France* and *Holland*, but the

Independant men move for that which is *Contra-distinct* to their owne Church and Nation; Yea, and to all reformed Churches.

Secondly, This liberty was granted by our pious Princes in times of persecution to the Protestants, that so they might have here the exercise of their Religion in their owne tongue, when they could not enjoy it at home, and it hath beene of great use upon occasions in this way ever since, for a refuge to the persecuted Protestants, but what is your case to this? you may enjoy the Protestant Religion in this Land, and that by the Law and Authority of King and Parliament, what colour then, that you should move for an exemption of your Churches?

Thirdly, these *French* and *Dutch* Churches will willingly be joyned in Government, and in one way of Discipline with the Kingdome, if there be a reformation, which you will not.

Fourthly, These Churches are not in an Independant government, neither doe they hold your Principles of the Church, but be as much against them (as we) they doe admit of appeales, and in all businesse of greater moment have Synods.

Fifthly, They being strangers amongst us of different Nations and Tongues, not having those relations of Kindred and acquaintance with us, but keeping themselves, for the most part, among themselves, there is not that danger of drawing away the people, nor of causing Schismes, as from you that are of our Nation, and tongue; neither have they, or doe ever vent principles against our Church and Government, (as you doe) but content themselves with their owne way, they neither can, nor will admit ours to be members of their Congregations, in respect our people understand not their language, so that the people are so farre from leaving our Churches, and becomming members of theirs, as that our people cannot so much as resort to their
Congre-

Congregations to heare them Preach, they Preaching in a language the people understand not, all which is quite contrary with you.

Sixthly, there is a great reason and necessity of allowing them Churches and places to Preach, and bee by themselves, because many of them understand not *English* at all, and for the benefit of strangers of their Religion who come over, who else could not enjoy the publicke exercise of their Religion at all, and they may well be allowed some Discipline among themselves in respect they maintaine al their own poore, not charging the Parishes where they live with them: all which will not hold as a ground for Toleration of Independancy: Their meetings by themselves, are not upon your principles of a Church, or Church government, but because of different language, &c.

Reason. II.

WE seeke no more then what is granted us in *Holland*, and what wee may enjoy there in a Countrey where we be strangers.

1. *Answer.* If your toleration in *Holland*, be a good ground for a toleration here, that we should doe so because *Holland* doth it, then there should be a Toleration for all Religions amongst us, as Jewes, Anabaptists, &c. And if you would have it so, speake out plainly, there are some of you have whispered it, and often spoke of it in private, in the answer you give to these reasons. Speake your mind, and if you justify a Toleration of all Religions, I will discusse that question with you, and take it up against you as not fit, neither in Divinity nor policy, as both against Rules of Conscience and Policy.

Secondly, There may be a Toleration of you in *Holland*, with much more safety to the government established

Reasons against Toleration.

blished and peace of that Church, then can be here in this Kingdome, the people of that Country not understanding your language, having little or no relation to you, nor you to them, of kindred, friendship, where as it is quite otherwise here.

Thirdly, That people of the *Hollanders* generally are an industrious people minding their businesse, profits, and keeping to what's established by their Lawes, not troubling their heads so much with other points of Religion, but here in *England* and especially in the City of *London*, and great Townes, many Professors are more idle and buie bodies, tatlers also, as it is said, 1 *Tim.* 5. 13. ver. Very wanton also in their Wits, affecting novelties in Religion, and liking of points that are not established nor commonly held.

Fourthly, *Holland* tolerates you and many others, but it is more upon grounds and necessitie of worldly respects, because of that benefit of excise towards the maintenance of warres which they have from them who live amongst them, so that they are paid well for it, so that in this they measure things rather *Utinam Mercatoria*, than by the rule of Scriptures; and were it not for that and such respects which the state of that State hath put them upon, they would never grant tolerations, but there is not the same reason here in any respect, our riches and strength standing in one way of Religion and not in tolerations.

Reason. I II.

IF ween may not have a toleration and a liberty of erecting some congregations among you, this will force us to leave the Kingdome that wee may have the liberty of our consciences, and if you doe, what cruelty is this.

1. *Answer.* There is no need of a Toleration for you,
and

and yet no need of forcing you to leave the Kingdome that you may enjoy your Consciences, and that will appeare if you calmly and meekely be content to heare Reasons and Principles which you your selves agree to, as namely, you hold that our Churches be true Churches, our Ministers true Miniiters, Ordinances of word, Sacraments true, and that you can partake with us in our Congregations in all Ordinances even in comming to the Lords supper, provided that scandalous and ignorant persons be kept backe, and ceremonies removed; why then should you desire to set up other Churches, as different from our's? you can have but Word, Prayer, Sacraments, and Discipline in your owne, that you may enjoy in ours, is this any good reason for you to leave the Kingdome? I pray consider well, some of your Ministers at first comming over said (as I have beene told from good hands) they could take the charge of *Parochiall* Churches amongst us upon the reformation hoped for, and they could yeild to *Presbyteriall* government, by Classes and Synods, so not enjoyned to submit to it, as *Jure divino*, but since they have gotten some more hopes (I know not upon what grounds) they are now very hot for a Toleration, and will not heare of growing into one body with us.

Secondly; Seeing our Churches, Ministers, and Ordinance, be true, for you to erect new, and to withdraw from such Churches (though suppose they were in some things defective and not every way so rightly ordered as were to be desired) I know can never be answered to God, especially you having not the power and authority from God to order those Churches otherwise, and I desire you againe and againe to waigh whether you may not live in the Communion of such Churches, where some thing may be yet desired that is not, where it is not in your power to helpe, but that you are bound by the Command of God in such cases either to leave the Kingdome for that liberty, or else being private
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men in a Land where true Churches, Ministers, and Ordinances are, to goe and set up divided Churches in that Land, both against the Lawes of the Land, and to the scandall of all the Churches, I beseech you thinke upon it what is become of *Fraterna toleratio*, and of giving scandall, not to one Brother, but to thousands of Congregations of Christ. And whether nothing wanting in matter of Order, may be Tolerated so long as a man is not put upon the practise of that which is unlawfull. As for those Brownills whose Principles and Consciences (though very erroneous) hold that we have no true Church, Ministry, Ordinances, but all is Antichristian, they have a better warrant to set up new Assemblies, or to leave the Kingdome to enjoy their way; but as for you to withdraw and set up separated assemblies upon no greater grounds, or causes, can never be justified, and I shall be ready upon that point to deale with any of you, and for your better satisfaction for the present, I wish the conscientious and sober Ministers to read two pages in *Matter Robinsons Apologie, Chap. 12. De Eccle. Anglic. pag. 86, 87.* Wherein he grants that Churches may not be departed from for circumstantiall corruptions, nor for many inconveniencies, affirming that it is neither Christian prudence nor charity to doe so; he shewes it is not an intolerable evill (though an evill to be lamented) for evill men to be suffered in the Church, nor that Discipline as it is called, or that Ecclesiasticall government instituted by Christ, is neglected, or violated, but thats it, that the plaine contrary to it should be established by Law, and so he goes on: Now supposing our reformation, it will be otherwise with *England* then when he writ and the most that can be said (supposing your principles the Truth, (though thats denied by us) there will be but evill men suffered, and not men of the most profligate life, and Discipline instituted will be but neglected or violated, not that which is quite contrary as established by Law, take place.

Third-

Thirdly, You your selves live in, and are members of such Churches, and thinke it unlawfull to forsake them, where, for many yeares together you beare with defects, and want some parts of government, and Officers appointed by Christ, more materiall then will be in ours, upon a reformation, as namely, without Pastors, Elders, Widowes, many yeares together, without Sacraments a long time, without censures especially unlessse you allow people to be the instruments and exercise Excommunication without having Ordination of Officers, without prophesying also many yeares. Why can you not beare with some defects in our Churches, and be content to waite some yeares, till God either give you light to see your mistakes, or else till we have more light to perfect what is wanting? You tell us that some things may be omitted for a time, as Circumcision was in the Wildernesse, and that affirmatives doe not binde too alwayes, and that exercise of Discipline may be forborne for a time, when it is evident, it will not be for edification to the Church, but destruction; what shall hinder then, but that you ought to incorporate into our Assemblies, though something yet were to be desired? there is nothing contrary that will be put upon you (nor quite another thing.)

Fourthly, You may safely be members of our congregations in the reformation of us, and in these times, because you may without danger shew your dislike and speake against scandalous persons, and against the fault of the Church, if they admit such to the Sacrament, which being done, your selves grant you may communicate with them, so a Letter sent from *Rotterdam* grants. And I have heard this alledged, as the reason why you first left our Churches, but that reason now ceases, seeing either such persons will be wholly kept away, or else you may protest against them (though I must tell you, that practise you judge your selves tyed to, is founded upon a false principle) namely that the pow-

if you may
publicly
protest against
such as you
now should
not be admit-
ted, and declare
against the
Churches fault-
lesse in not
proceeding a-
gainst them,
you may com-
municate with
them, because
you have done
all you can in
this case.

er of government is given by Christ to the body of the Congregation.

Fifthly, There is a *medium* betweene persecution (as you terme it) and a publicke Toleration, a middle way betweene not suffering men to live in the Land, and the granting them a liberty of separated Assemblies, so that there is no necessity either of leaving the Land, or of enjoying exempt Congregations (for there is a third *datur tertium*) as for Instance, Persons may be tolerated to inhabit in a Land, to enjoy their Lands, and liberties, and not be compelled to professe and practise things which are against their consciences; It is one thing to be forced and compelled positively to doe things against conscience, and another thing, not to be suffered the publicke practise of some things in separated Congregations, as to illustrate it thus, suppose the Papists upon their petitions to the Parliament should have those statutes repealed, which enioynes them to come to our Churches, (which they say is against their consciences) though indeed they are bound by the command of God to come, and ought by the Magistrate to be compelled to come (as Doctor *Davenant* hath cleerely showed) yet the granting the Papists a Toleration of the publicke exercise of their Religion, to the scandall of the Reformed Churches and dishonour of God, were quite another thing, insonmuch as the Papists though they petition the first, (upon deepe Protestation of living peaceably, and according to the Lawes of the Land) yet they move not for the last: so I judge you may live in the Land freely, and enjoy your liberties and estates, comming to our Churches, enjoying the ordinances, and are like never to be compelled to professe or practise what is against your judgements, the greatest inconvenience is but the forbearing of something you would have, which considering the questionablenesse of the thing, and the many other evils which would attend it, if you should enjoy it, you may in point of conscience

*Daven. determ.
quest. 7.*

ence be well satisfied without it; so that consider well, and you may find a *medium* betwene leaving the Land and enjoying a Toleration of exempt Congregations.

Sixthly, If all these former answers satisfie you not fully, because (though these things be true) yet besides these Ordinances and Ministers, you must be in a Church way and Fellowship, as now you are, then know, according to your Principles of a visible Church, laid downe by Master *Robinson*, and by your selves in all your Mannscripts, you may enjoy your way in having severall visible Churches, and that without that offence and scandall to Magistrates and Churches, and yet neither leave the Kingdome, nor have a Toleration, and that I will demonstrate thus; two or three Saints joyning together in a Covenant make a Church, a greater number is not required, neither Officers to the essence of a Church; a greater addition of company to this two or three, though they may make for the well being and flourishing of the Church, yet they are not of the essence of the Church. Now then every one of you in your owne Families, as the Husband, Wife, Children of age, and Servants, who are visible Saints, may be joyned in covenant to walke in Gods wayes, and to watch over one another, so that here is a Church, and every Master in his Family may set up holy exercises, and exercise Discipline among themselves for their Families, and thus in the Church that is in their house, they may exercise what Discipline they judge is wanting in ours, so that comming to our Churches to the Word, Prayer, Sacraments, they may serve God in their owne Families among themselves in a Church way, in wayes of admonition, reproofe, and other censures; nay every Church Family, or most of them may have Officers also amongst them, the Ministers Families may have a Pastor or Teacher, each Minister being made Pastor of his owne Family, chosen also he may be by

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Rob. Carechif.
Ans. to 2. quest.
Rob. Justific.
pag. 221.

Manus. Treat. of
church.
 propound
 these things as
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 ing to their
 principles, but
 not as mine.

his Family, who also may Preach and instruct his Family, and exercise Discipline amongst them; great Families, as Gentlemen or Citizens may themselves be teachers of their Families, according to your Principles, or may have some in their Families fit to be chosen Elders and Teachers to them, especially such of them who keepe Schollers in their houses, and still chosen by the Church of this Family: But if there be some Church Families who have none fit for Officers to their Church (which can hardly be in these kindes of Churches) yet this is not of the essence of the Church. But as for single persons, as Young men and Mayds, who are of your judgement, if you aske what they shall doe, seeing they have no Families, and cannot joyne two or three in a Family to make a Church. I answer, they may be Servants unto men of their owne judgement, and live in the Families of their owne way, and so may be in a Church: And thus you may enjoy your owne way without scandall or division, the Lawes not forbidding or meddling what men doe in this kind, as how oft men pray in their owne Families, or catechise them, or whom they shut out from their Prayers and holy duties: But if it be said, how shall such (as are bred Schollers, the Ministers of this way) be maintained? it is not being Ministers to their owne Family will maintaine them? I answer, I have taken care to shew them a way for maintenance also, how they may enjoy their Country, their Consciences, and maintenance, that so they need not be forced to seeke a Toleration of Churches, that they may be maintained, and that is thus; Supposing they will not take Pastorall charges of Parishes, but onely be Pastors of the Church in their house, yet holding it lawfull (as they doe) to Preach in our Congregations, they may take Lectures amongst us, and so be maintained, there will be want of many men for Lectures setled by gifts of the dead, and then no question but the government of the Church, which shall

shall be established by Law, will be so moderate, that if men hold the maine points of Doctrine with the Church, be pious in life and peaceable, so as not to Preach nor speake against whats established by Law, nor doe not make Schismes to goe and set up separated Assemblies (which practises caused troubles in the Church) they may enjoy all liberty and (as many Scriptures show) freedome, though in point of opinion and judgement there may be some difference from things established by Law (for I suppose we shall not have subscriptions enjoyned to formes of government and Discipline) but onely to Doctrines, and that also in maine and cleere poynts, so that by all this you may apprehend how without a Toleration, you may in a secret and peaceable way enjoy your Church fellowship with maintenance also. What ever else you seeke for by a Toleration of many Families to make a Church, is but for the more comfort & flourishing of your way, but not as that which is necessary to your way, now in a busines which is but of conveniency, & not of necessity, according to your principles, (though you had a liberty & priviledge to enjoy it, yet) where so much scandal may come of your liberty, and it cannot be avoyded (for though one of the more sober and conscientious Ministers and people could use it better, yet most would abuse it; as the rigid Brownists, Anabaptists, and many weake Christians) you should not use it but forbear, so the Apostle teaches us, 1 Cor. 8. v. 9. So Gal. 5. v. 13. 14. 15. Now a scandall is some word or action, giving an occasion of ruine to a weake brother, which practice of yours would certainly doe; now to the avoiding the scandall of the weake, *All those things are to be done or omitted, which may be done or omitted without sinne, as Amesius grants, lib. 5. de Cons. cap. 11. So Gerson speakes, part 2. Reg. moral. A man is bound to desist from every act, to which he is not necessarily tyed, where upon good grounds the scandall of the weake is feared.* Now the setting up of separated Assemblies in this Church, may be omitted without

*Ames. lib. 4. de
conf. cap. 24. de
Ecclie.*

sinne, neither are ye necessarily tyed to it, as will appear by this sixth Answer. Besides, considering all the former answers, wherein you see what you may enjoy in this Kingdome in liberty of Ordinances and Consciences, you are not tyed for some matter of convenience, which you might enjoy in another Kingdome, to withdraw from this Church, and to leave your owne Country, for your satisfaction in which point, I had rather Doctor *Amesius* should speake then I, to whom I referre you, who in his cases of Conscience about this point, saith thus. *A man may keepe Communion with a Church wherein wicked men are suffered, and good men depressed, and that upon severall reasons, amongst others, upon this ground; Because from such a Church to a purer, there is oft times no removing without great damages and hinderance, which ought to be avoyded alwayes (as much as may be) without sinne: yea such damages and losses doe sometimes cause that an affirmative precept ceases to bind. A man may joyne himselfe and live in such a Church, in which many defects are necessarily to be tolerated, yea, and joyne to that Church, where the power of removing scandalls, and casting out wicked men is taken away, if he cannot without great prejudice and hurt, goe to a freer Church, and men sinne not either in joyning to such a Church, or continuing in it. But yet further he grants, a man may be a member of such a Church in which some things instituted by Christ are wanting; and where some things appointed by men are introduced. So that I beseech you Brethren, lay all these six answers together, and consider sadly whether God requires of you, unlesse you may have a Toleration, to leave the Kingdome: to run many hazards and dangers for Churches after your way, when as you may enjoy so much at home without a Toleration of exempt Assemblies, as I have opened in these six answers.*

Seventhly, If notwithstanding all that is said to you you will not be satisfied, without setting up Churches against the Church, it were better for you to leave the King-

Kingdome, and to returne backe to your charges, and families into *Holland*, and others of your minde, who cannot be satisfied, to leave the Land, and to goe to *New England*, or else where, rather then by erecting of Churches by Toleration or without it to disturbe the good and peace of three Kingdomes; and this will be no great harme to many of you, for you may easily returne, being able to live and subsist there comfortably (as you say your selves:) and for my owne part were I of your way (so farre as I know my owne heart) I had rather goe to the uttermost parts of the Earth, though to live in a hard and meane condition, than to disturbe the peace or good of three Kingdomes; as you would doe by a Toleration. Looke what is commonly said, *prostat ut pereat unus quam unitas*, It is better that one perish than unity, so I say it is farre better a few Ministers and people wanted some outward accommodations of their owne Countrey than that the good of the whole should be so in danger, neither is there any cruelty or persecution in it, (as they will be apt to phrase it) for if the purity of Doctrine, holinesse of life, peace of the Church cannot be preserved by such a Toleration (as I have in part shewed, and can make it plaine) then it ought not to be, and I will speake for my selfe, and in the behalfe of hundreds of my Brethren, painefull in the Ministry, who have borne the brunt of the times, that we professe we will submit to the reformation and government established by Law, which we doubt not but will be very blessed and glorious, but however things should fall out, we would either patiently tolerate what is not in our spheare to reforme, or quietly sit downe in the Kingdome, or else with leave betake our selves to some other Countreyes, being fully resolved in our Consciences, that circumstances in and about externall formes of Government in matter of order can never be sufficient grounds to us, to set up Churches against a Church where true Churches are, and so to prove
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meanes of eternall divisions and heart-burnings between
Ministers and people.

Reason. IIII.

I But if these Ministers, and some such Churches be
not tolerated, they are afraid that in time they shall
draw most of the good people out of the Land after
them.

First Answer. I heare one of them say so, but I sup-
pose they rather hope then feare it, and this plainly
shewes they have a good conceit of themselves, and of
their owne way.

Secondly, For their feare, we feare too (but not as
they doe) but this, that if they have a toleration, they
may draw away many good people, especially if the
ceremonies and the Liturgy stand in full force, and their
Churches tolerated, they will make brave worke in a
short time (though I am confident God will preserve
many judicious, advised Christians from their way not-
withstanding:) but let there be no Toleration granted,
and they once well shipt, and a reformation amongst
us in government, and Ministers, that feare is over with
me, we feare it not, that many will follow them, for
when that which first bred these men, the violent pres-
sing of ceremonies, the casting out of good Ministers,
the many notorious persons suffered in the Church
without all censure, shall be removed, many will not
be bred, and others will be satisfied, and I doubt it not
but that the godly and painefull Ministers of the
Church of *England*, may and will, both out-Preach
them, and out-live them, and may be compared with
them for all excellencies, and abilities: for my part I
shall speake as I finde, I knew many of them long be-
fore they fell to this way, and know them since, and
have not seene any of them better, or more profitable
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in life and Ministry, for their charge; onely this I am sure of, for some of them, whereas whilst of the Church of *England* they Preacht often, now seldome, they goe looser in their apparell and haire, they take lesse care for the publicke in things that concerne the glory of God and Salvation of mens soules, their principles & spirits grow very narrow like their Churches, they grow more strange, reserved, subtile, in a word, they minde little else but the propagation of their Independant way, (as *The Protestation Protested* witnesseth abundantly) and I shall speake my Conscience from the experience I have had of many of them having studied and observed them and their writings and never saw nor heard of any men who fell fully to that way, that ever had so large a spirit for good, afterwards to take that care of propagating the Gospell and preaching the Word to men without; I never knew any man that ever God honoured so much, after he fell to those principles as before, though the same persons before have beene active for God, doing famously and worthily, yet when they fall to this way, they either blemish themselves, or doe little; and the truth is, those principles of separation be such as God did never honour much the men who held them: looke what is sayd by them of Episcopacie, that the very calling of it hath such a malignity in it, that it hurts the best men that are placed in those chaires, that I may say truly, of this way, there is a malignity cleaves to it, hurting the men that fall to it, by altering their spirits and contracting their hearts, (though many of them continue good in the maine.)

And what ever
Lourgie or Ce-
remonies or
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let to accom-
pany this Nati-
on all Church
Government,
is indifferent
with us, so as
we may enjoy
our Christian
libertie in the
true use of such
Ordinances,
and of such In-
dependant Go-
vernment as
Christ the one-
ly Law-giver of
his Church, and
Lord of the
conscience,
hath left unto
us in his
Word.

Reason. V.

THis is no other but envie in the Ministers that makes them against a toleration, because they feare their

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Reasons against Toleration.

their people will desert them and come to us, being so pure in Ordinances and Churches; and thus *The Protestation Protested* speakes, and tis frequently in some of their mouths.

Ans. 1. It is not out of envy to their ministers and Christians; for first I hold their practise sinfull and unwarrantable to separate from our Churches and to erect such Congregations, and therefore I speake against it, and that by the helpe of God I shall make good in a following discourse.

2. It cannot be counted envie in Ministers to be unwilling to have their flockes and people fall from them; is it envie in a father to be unwilling to have his children stolen from him and tempted away by strangers? I aske such of you who be fathers if you would be willing to have your Children forsake you and that with renouncing the womb that bare them, & the paps that gave them sucke, throwing dirt into the face of Father and Mother? Now this is the case for Ministers, to have their spirituall children whom they have begotten to God, who are their comfort and the fruite of all their Labours to fall from them and to despise them afterwards cannot be pleasing, neither ought it: looke what the Jewes gave out falsely concerning the naturall body of Christ that his Disciples *came by night and stole it away*, that may be sayd truely of his Mysticall Body, Beleevers you by your tolerations would have your Disciples come by night and steale them away, and therefore we ought not to sleepe, but to watch against you.

Ans. 3. I envie you not, but pity and love you, and would not have you have such a sword as a Toleration put into your hands (though some amongst you perhaps might use it better) to hurt your selves with, and to have such an occasion to run upon the rocke of Schisme, and to goe out of the way dayly turning into errors on the right hand.

Ans. 4. This Author would intimate and make the world

world beleewe, as if onely the honest soules were with them, and would be for their way, but as for them who be against their way and toleration, they are not such honest soules: but let them know honest soules are not onely with them, for in the Church of *England* there ever have beene, and are as honest ministers and people that have rejected your way, as ever any that fell to it, nay the greatest Non-conformists and most able in that way, have writ the most against you, and laboured upon all occasions to preserve people from falling to you, as *M^r Cartwright, M^r Brightman, M^r Parker, M^r Hilderbam, D^r Ames, M^r Bradshawe, M^r Ball, M^r Dod, M^r Baines,* with many others.

Reason. VI.

I But they be good men, and men of great gifts, and therefore they should bee tolerated to have such Churches, tis pity they should leave the land, and we lose their prayers.

Ans^w. 1. The better men they be, and the more able, the worse to set up separated Churches, for they will the more endanger the peace of the Kingdome, and make the Schismes greater.

2. For their prayers we may have the benefit of them as well when they are absent as present, and some of them have sayd, they pray'd more for *England*, when out of it than when in it.

3. They left the Kingdome when it was in greatest danger and in most neede of helpe, and provided for themselves to keepe in a whole skin, and without them we stood here in the gap, and prevailed with God, and rather than to buy their company at such a rate as a Toleration, it is better to want it, as I shewed before, and I question not but the Kingdome will doe well enough though they returne, and the better unlesse they

Reasons against Toleration.

cease sowing of their principles.

4. For this objection of being good men, I shall answer it at large in another Tractate, wherein I shall minde men of many dangers that may arise to them from good and eminent men, and fully shew what little strength there is in that Reason; clearing also many things in reference to that Objection.

Quest. I, but may not conscientious men who agree with us in the maine in points of Doctrine and Practise, be tolerated and spared in some things wherein they differ from what is commonly received?

Rom. 14. 3.

Ans. Yes, I doe in my judgement much allow of bearing and forbearing one another in many differences of opinions and practises, so as Christians ought not to judge nor censure one another, nor refuse communion and fellowship by not admitting men into their Churches and to the Ordinances upon such points (which is the great fault of the Independant Churches, denying communion to many Saints for some differences in judgement about Church government and Orders; which practise of theirs is expresse against the 15. Rom. 7.) neither to force men to change their mindes and opinions by casting them violently out of the ministry and Church (which was the practise of many in these late times, and hath caused so many Schismes and stirres amongst us;) I approve not such practises, but desire to be a follower and lover of all the wayes of peace and Communion, with any who agree in the maine, and have something of God and Christ in them: The practise of *Anicetus* and *Polycarpus*, with that of *Cyprian*, are infinitely pleasing to me (and I wish they were more imitated) *Polycarpus* and *Anicetus* in the difference about keeping of dayes, though neither of them could perswade the other to change their custome, yet they kept fast the bond of Christian fellowship; *Anicetus* admitting *Polycarpus* to the Communion of the Roman Church, and departing in peace
one

one from the other. Cyprian (though he erred in the point of rebaptization) yet he would not condemne them rashly who were of a contrary opinion, nor refuse Communion with them, professing that for the difference of opinions, he would not breake the Lords peace with his Colleagues, nor remove any that was of a different minde from him, from the right of Communion: So that men may be tolerated in their differences of opinions, so long as they keepe Communion with a Church, and submit to the Discipline and Orders so as to be peaceable and not to speake against whats established by common consent, nor practise to the scandall and contempt of the Magistrates and Church: But if a few men, halfe a dozen or halfe a score Ministers, refuse Communion with a Church, rending from the body, by setting up of a Church against a Church, Preaching and venting their opinions every where, to the disturbance of a Kingdome, and the drawing of Disciples after them, though they were Ministers of gold, and had the tongue of men and Angells, yet they should not have a Toleration; upon which subject they may read (a) *Calvins* last Epistle to *Farellus*, wherein *Calvins* counsell concerning *Farellus* Colleague is this; That if he will not be reduced to Order, the Ministers should tell him that he is not to be reckoned of as a brother, who doth disturbe the common Discipline by his contumacie: This was ever a custome in the Church which was decreed in ancient Synods, that who would not subject to the Lawes of common Discipline should bee put by his place. Neither is the authority of men here to bee sought after, when as the Spirit of God pronounces of such, 1 Cor. 11. 16. *That the Church hath no custome of contending.* So that in all this discourse against a Toleration, I have not written out of violence of Spirit, cruelty, or ill will to the men, for I love and respect them, (though for the present in an error) but from a zeale to the Glory of God, and the good of this Church

(a) *Cal. Farell. Epist. 397.*
Quod si pervicaciter recusare noluerit, deinceps sibi non esse loco pariter, qui communem disciplinam contumacia sua perturbet: semper hoc in Ecclesia valet, quod veteris synodis fuit decretum, et qui subici communis discipline legibus noluerit munere abdicetur: neque hic querenda est hominum auctoritas, cum Spiritus Sanctus de talibus pronunciat: verum, Ecclesiam non habere morem contendendi, vale ergo ipsum probant, qui communis societatis iura requirunt.

for the preservation of purity of doctrine, holinesse of life and peace, (which cannot stand with a Toleration) and though I be earnest in this cause, tis not from suddaine apprehension or passion, for I have had long thoughts of this Church way, and Idoe apprehend more evill in it, than men doe see at first, or than the Independants can see, it being their owne cause, and they many wayes engaged in it: O that the Independent Ministers would with an impartiall desire of satisfaction, consider what hath beene written, and be perswaded to lay aside all thoughts of setting up separated assemblies, and come and grow into one body, joyning in one way with us! For which end I will commend to them the Councell of (b) Calvin, given in a like case concerning a Minister, who dissented from the the rest of his fellowes. Let him remember amongst other things what Paul requires in a Pastor, this is not the last, *that be ought not to be selfe willed*, that is, addicted to his own proper judgement; and certainly this is one of the chiefe vertues of a good Pastor, so from the whole heart to feare contentions, that he may never dissent from his brethren, unlesse it be for causes greatly necessary. Now considering what they may enjoy in this Church (as I have before shewed at large in the Answers to the three Reasons) some circumstances about the manner and forme of Discipline (as the exercising of it Independantly) cannot be a cause greatly necessary, especially if we will beleve Calvin (c) who affirms that the Scriptures expresse the substance of Ecclesiasticall Discipline, but the forme of exercising it, because tis not prescribed by the Lord, it ought to be ordered and appointed by the Ministers for edification. Please not yourselves in your opinions, be not so addicted to your owne judgement (for tis certaine saith Calvin (d) that every man

(b) Fratrem
vero illum qui
hactenus a vo-
bis dissen-
sit, obsecramus in
Domino ne ul-
terius pertinacia
conferat ad
repugnandum.
Meminerit in-
ter alia, quæ
Paulus in Pa-
store requirit,
hoc esse non
postremum, nescit
Augustinus, hoc
est proprio ju-
dicio addictus.
Et certe hæc
una est ex præ-
cipuis virtuti-
bus boni pa-
storis, sic exhor-
rere toto pe-
store conten-
tiones ut nun-
quam a fratri-
bus nisi ob cau-
sas maxime ne-
cessarias, dissideat, Cal. Epi. 55. (c) Substantiam Ecclesiasticæ disciplinæ exprimit d-
sertis verbis Scriptura: forma autem ejus exercendæ, quoniam a Domino præscripta
non est, a ministris constitui debet pro ædificatione, Cal. Epist. 55. (d) Et certe o-
mnis Augustinus, simulac se occasio dederit, utrumque schismaticus. Cal in Tit. 1. v. 7.

who is addicted and wedded to his owne judgement, so soone as ever an occasion offers it selfe, will be a Schismaticke: of which reade more in that place.

And thus I have delivered my owne soule, hoping that either our brethren will withdraw their Petitions so as they shall never be read in the Honourable House of Commons, or if they should, I hope the House will cast them out, for I am perswaded it shall never be sayd of this Parliament in the ages to come, that they were the first that opened a dore for Tolerations, and for setting up of Churches against the Church; which if ever that dore should be opened (which God of his mercy keepe shut) I leave it to their great wisedomes to foresee what infinite evils would in proceffe of time come upon this Kingdome, and whether the succeeding generations would not write in their Chronicles and Histories (as is written of *Naaman*, 2 King. 5. 1. *Now Naaman was a great man with his Master, and honourable, because by him the Lord had given deliverance unto Syria: He was also a mighty man in valour, but he was a Leper*) Such a Parliament was great and Honourable because by them the Lord gave deliverance unto *England*, it was also a mighty Parliament for executing justice, and for making such and such excellent Lawes, but it granted a Toleration; whether this would not cast a darke shadow upon their glorious light, and be as a dead flye in the Oyntment of the Apothecary; I humbly submit to their judgement. But to conclude this discourse both against Independencie, and against Tolerations, the day is shortly coming will try all, and I rejoyce in the thoughts of it, in regard of the accounts I shall give about this controversie of Separation, nothing doubting but in that great day (Christ of his rich grace pardoning the weaknesse that have, may, and doe cleave to me in the manner of managing it) will owne my whole worke, and endeavours against that way

Reasons against Toleration.

way of Separation, as stirred up by his owne Spirit, and followed all along by his Spirit, enabling mee in it and to it above my owne strength, and though I expect many censures and reproaches from that sort of men yet then I shall have prayse with God, and the reward of all my labour, for truth, love, peace, and holiness, which I aime at in this and all other Discourses about this Controversie.

F J N J S.



